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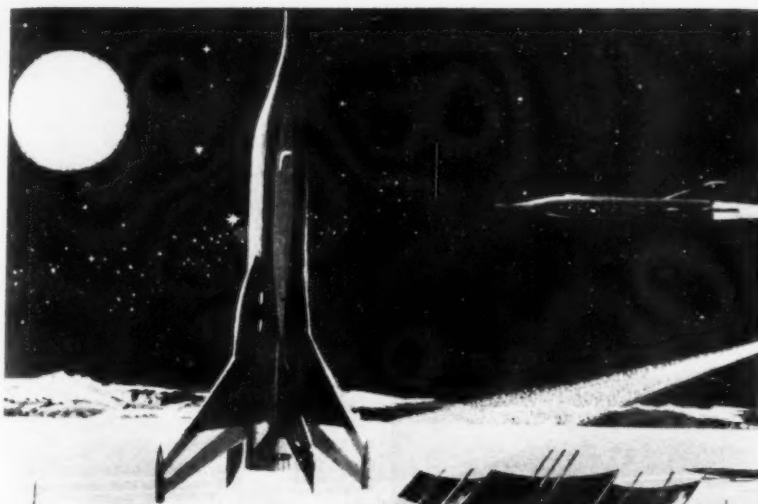
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(Bill Mann, baritone) There is a Fountain, Give Us This Day, He Smiled On Me, Never Forgotten and seven more of your favorite hymns. | <input type="checkbox"/> KEEP LOOKING UP W-3027-1P
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If Man Should Reach the Moon

Walter H. Huntley

I'm sure you've heard or read about
The satellites in space;
How Russia and United States
Are in a rocket race.
To hear them talk it won't be long
Till space they conquer soon,
And then what next will man attempt,
If man should reach the moon?

If man should ever reach the moon,
There's one thing that is clear:
He'll ruin everything up there,
Just as he has down here.
With sin and crime, with lust and greed,
He's got enough to do,
To clean the mess he's made on earth.
And you know that is true.

The sickness and the want, the fear,
The broken hearts and shame—
The cry of hungry millions—
And man is all to blame.
I think we'd better set our sights
Above the moon and space;
So let's explore eternity,
While there is time and grace.

It's not the moon we need to reach,
It's God—who put it there;
The One who went to Calvary,
A rugged cross to bear.
For sins of men with wicked hearts,
He died one day at noon;
With faith in Him you'll have no fear,
If man should reach the moon.



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2. **Summer Bible Lands Cruise** . . . sails late June or early July, conducted by another member of the Wheaton Faculty or Administration.

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- **EVANGELISTIC OUTREACH**, to reach the lost for Christ
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This Month

THIS special issue on prophecy was first discussed more than eighteen months ago, was definitely planned last May, and written during the warm, lazy months of June and July.

At our request Dr. John F. Walvoord went to work on the key article on "The Church and the Blessed Hope." His demonstrated ability to treat difficult matters of Scripture interpretation as well as his recent book, *The Rapture Question*, qualify him in a special way to present the comprehensive, yet highly condensed exposition about the future of the Church. On the staff of Dallas Theological Seminary since 1936, Dr. Walvoord became president of the school in 1952.



Walvoord

Dr. T. Roland Phillips has recently retired after many years as minister of the Arlington Presbyterian Church of Baltimore, Md. Not only his gifts as a minister and teacher, but also his very evident love for the Lord made him our choice to write on the vitally important subject, "Loving His Appearance."



Phillips

A natural choice to write on "The Future of Israel" was Dr. Charles L. Feinberg, director of Talbot Theological Seminary and professor of Semitics and Old Testament. As a young man, Dr. Feinberg studied Hebrew and other related subjects for fourteen years prior to his conversion in preparation for the rabbinate. This preparation and subsequent work have borne fruit in such works as *Premillennialism or Amillennialism?*, *The Minor Prophets* (5 vols.) and *Israel in the Last Days*.

The article on "The Nations in Prophecy" is a fair sample of the kind of solid Bible teaching to which Philip R. Newell is now giving full time as a member of the Moody Bible Institute extension staff. Son of the late William R. Newell, he is conducting weekly Bible classes in various cities as well as carrying on a conference ministry.



Newell

Though there are other authors and features we would like to mention, we would especially urge you not to overlook the heart searching study on the Judgment Seat of Christ by Dr. M. R. DeHaan. Dr. DeHaan's ministry as teacher of the Radio Bible Class is of course known throughout this country and abroad.



DeHaan

A practicing physician when converted and led into the ministry, Dr. DeHaan is also the author of many books and smaller publications. Millions of copies of his booklets of radio messages have been printed and these have received world-wide distribution.

Moody Monthly

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OCTOBER • 1958

Volume 59 • No. 2

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

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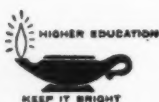
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October, 1958

DOES THE BIBLE BELONG IN EDUCATION?

One hundred years ago, the Bible was the most important textbook in American schools. Most of the great colleges and universities of our nation were founded upon Biblical principles. Today, many of these same institutions have discarded the Bible from their curriculum and their classrooms. The Word of God has been declared unscientific, full of error, controversial, old-fashioned, or just too unimportant to merit a place in modern education.



MODERN man may think himself too progressive for the Bible. But in reality the Bible is too progressive for modern man. The Bible, the divine revelation of the Creator and Sustainer of our universe, has the answers for men of our Nuclear Age just as it had for men of all previous ages.

EDUKATION purports to lead men and women into fuller understanding of truth. How, then, can there be any real education where the Bible, the great Sourcebook of all truth, is excluded.

THE Bible has a vital role to play in the education of our young people, if they are to be wise and effective leaders. America needs men and women in government, the professions, business, industry, the home — young men and women who, in addition to other subjects, have been schooled in the greatest textbook of all, the Bible.

THE responsibility of a Bible College is greater than ever before. It must assume responsibility for the type of college training the secular colleges and universities refuse to give. To do this, it must be strengthened by the moral, spiritual and financial support of people like you — people who still believe that the Bible has a place in modern education.

PHILADELPHIA Bible Institute is now Philadelphia College of Bible. We are not a liberal arts college offering some Bible but a College of Bible also offering liberal arts courses. This "Program of Progress" will make it necessary to expand library facilities, enlarge our faculty, add more dormitory rooms, classrooms, building improvements, chapel renovation and music department equipment.

THE success of this venture of faith will depend upon the support of Christian friends all over America who stand with us in our convictions. Please write us of your prayer interest and support and we will send you a special booklet and letter from our new President, Dr. Charles C. Ryrie. We believe God has sent us Dr. Ryrie to lead us in this great forward movement.

PHILADELPHIA COLLEGE OF BIBLE, 1800 Arch Street, Philadelphia 3, Pennsylvania.

report



WORLDWIDE NEWS • Charles T. Lampman, editor

NAMES IN THE NEWS



Davis



Lockerbie

• **BILLY GRAHAM**, breaking a self-imposed restriction, recently accepted a position as member of the Board of Trustees of Fuller Theological Seminary, saying: "I personally feel a sense of mission about the work being accomplished by Fuller graduates."

• **T. LEONARD LEWIS**, president of Gordon College, Beverly Farms, Mass., has announced the receipt of a challenge gift of \$25,000 from the Kresge Foundation toward the construction of the first unit of a new science laboratory.

• **MRS. MYRTLE DAVIS**, U.S. representative in the International Bible Quiz, sponsored by the World Committee for Israel's Tenth Anniversary, paused at Idlewild Airport, New York, on her flight to Jerusalem to display her only reference book—The Holy Bible (see photo above). Mrs. Davis, whose father was a Baptist pastor, is a high school teacher. She competed with contest winners from 14 countries before 2,600 persons who overflowed the Hebrew University amphitheater in Jerusalem.

• **D. BRUCE LOCKERBIE**, a former Canadian, hopes to represent the U.S. in the 1960 Olympic Games (see photo above, also item under Witness, this issue). He did his best running during the 1956-57 season while under Coach Gil Dodds at Wheaton College.

Missionaries Using Unique Rooftop Ministry in Hong Kong

Among the many thousands of homeless children born to the hordes of refugees pouring out of Red China and into the teeming island of Hong Kong in recent years, there is a unique evangelical work being done. Love and care are bringing hope and joy to hungry hearts. Scores are being won to a living, transforming faith in Christ Jesus.



SPECIAL REPORT

years of age.

The Hong Kong Department of Education uses 40 rooftops for schools. On 38 other rooftops, schools and club centers are operated under the supervision of the Anglican-sponsored Boys and Girls Club organization. A number of missionary groups have been granted permission to use these unusual meeting places. Among the rooftops being used for religious training are three sponsored by the Oriental Missionary Society, and one each by The Home of Onesiphorous, Bethel Mission and Soul Clinic International. Besides these there are rooftop schools run by the Methodist Church, various Lutheran bodies, the Church of Christ in China, including YMCA and YWCA groups, and others.

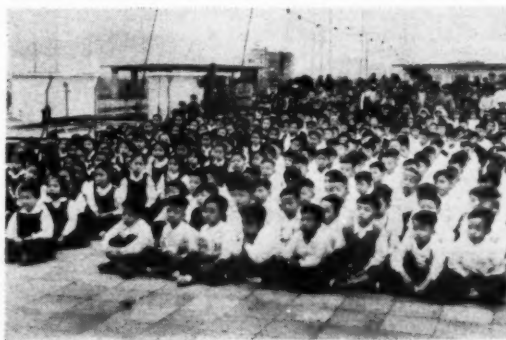
The first evangelical group to use a rooftop was the Oriental Missionary Society which began in August, 1954, in the Kowloon area. With a staff of eight Christian workers, under the supervision of Mrs. Florence Munroe, 300 children were registered. Since then OMS has established schools on two other rooftops. Most recently permission to open another rooftop school was granted to Soul Clinic International. Paul and Mattie Ryan have already enrolled 280 children in it.

Dr. Eugene A. Erny, chairman of OMS, returned from Hong Kong earlier this year with a glowing report of results in their three schools. Twenty-eight OMS workers are currently teaching almost 1000 children each day. Parents get their turn at night.

Mr. Erny is convinced that the rooftop ministry presents a tremendous opportunity, since, besides reaching so many children each day, parents are also reached through an extensive visitation program and Bible classes.

One observer, commenting on the success of the evangelical schools, said: "The tragedy is that there are other tens of thousands of children who cannot be reached due to the lack of money and personnel."

One of rooftop classes in Hong Kong conducted by House of Onesiphorus (left), and Mrs. Florence Munroe, leader of Oriental Missionary Society work in Hong Kong, presenting prizes.



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worthy to be saved from mine enemies.
5 When the waves of death com-
me. the floods of ungodly

5 waves:
or, pangs.
ungodly...
Heb. Belial.
Ps. 119. 23

PRAYER

Promised: President Eisenhower, keeping a promise he made last year, proclaimed Wednesday, October 1, as National Day of Prayer. On this day citizens of all faiths are asked to join the President in prayer for the nation and for peace in the world. According to a White House statement it is the President's intention for the remaining years of his term to designate the first Wednesday of each October as National Day of Prayer. (The President's decision was made last year when he went to his own church in Washington and found only a handful of people there. He said then that in the future he would make the proclamation earlier and attempt to secure widespread publicity for the observation.)

Urged: A wide-spread call to prayer for the ministry of literature evangelism is being given for World Missionary Literature Sunday to be observed Sunday, October 12, according to Kenneth N. Taylor, director of Moody Literature Mission. "The literature ministry," said Taylor, "must be bathed in prayer if it is to be used of God as a means of rapid evangelism and spiritual growth of young converts. Tracts, Gospels and Christian books published without the backing of prayer will fall short of the effectiveness God intended for them. However, with much prayer behind them, they will be effective." (Many evangelical churches and organizations have indicated that they will observe World Missionary Literature Sunday, which is expected to become an annual event.)

BIBLE

Introduced: The Central American Mission has introduced the work of the Bible Memory Association to Latin America in Guatemala and El Salvador. Youthful contestants began recitations last July and continued 12 weeks until they completed Book I with its 150 selected Bible verses on "The Basis for the Christian Life." As an incentive for thorough work three awards were given during the 12-week period, a Christian book, a Bible motto and a Bible game. The grand prize was a free week at camp. Dr. N. A. Woychuk, founder and director of BMA, accompanied William H. Walker, general secretary of CAM, to Central America last January to launch this new project.

Substituted: In Vienna, Austria, the world-famous composer, Zoltan Kodaly, defied the communist-controlled government of Hungary recently. Although under orders of the government to speak to a meeting of factory workers about the "peace campaign of the Socialist camp," he read to them from the Bible instead. During the Bible reading, a dead silence fell over the Budapest factory hall. According to a report of the Vienna Catholic news agency, "Kathpress," the workers expected Kodaly to be arrested immediately. He finished the reading unmolested, however, and simply left the room.

Studied: What began as a simple means of evangelism for Conservative Baptist missionaries in Italy has developed into a national plan of Bible correspondence courses with 42 local directors. The plan, devised by Edwin Jacques, a CBFMS missionary, was so successful that other missionaries and Italian pastors asked if they could borrow the materials and use them in their own communities. Upon approval each local director is assigned a number. This number is stamped on all the post cards and Gospels they distribute. Requests for the correspondence course and Gospel of John came back to the Naples Bible Center. From there they are returned to the indicated local director who then has the responsibility of mailing out Gospels and correcting lessons. The local director also follows up all who profess to accept Christ through the lessons. Last year almost 300 persons completed a four-lesson series.

Mastered (1): October is Bible Mastery Month and thousands of Christians will observe it by reading the book of Mark. The annual campaign was begun in 1930, sponsored locally by the Presbytery of Seattle, but it has spread beyond denominational lines until this year people in every state and in many foreign countries will participate. The purpose behind BMM is to get Christians to completely master one book of the Bible by the repeated reading of it during the month. Lloyd D. Roti, director of BMM, suggests that participants this year read four consecutive chapters each day.

Mastered (2): Missionary Norman Lewis reported a unique manner of Scripture memorization from Lavallol, Argentina. He said: "Believers told me of a woman in nearby Monte Grande. She can neither read nor write. But her heart hungers greatly for the Word. She asks others to read the Bible to her. When a verse strikes her heart she zealously works to memorize it. For each text memorized she drops a kernel of corn in a transparent flower vase. Any visitor sees the vase of corn. The question follows: 'What is that for?' The lady does not explain. Instead she pours the corn on the table. As she passes each kernel to another pile she repeats every text learned from the first to the very last!"

Mastered (3): Amos Hahan, an Israeli clerk who never had any formal schooling because of physical handicaps and a speech impediment, defeated contestants from 14 nations in the International Bible Quiz held in Jerusalem last August 19. Hahan was groomed for his victory partly by dictating the entire Pentateuch and all the Major Prophets to a blind typesetter for a Braille edition of the Old Testament. (Mrs. Myrtle Davis, a high school teacher from Buford, Ga., who represented the U.S., was eliminated in the first series of questions.)

SERVICE

Artistic: A small group of Christian artists in the Chicago area is presently engaged in a project well worth watch-

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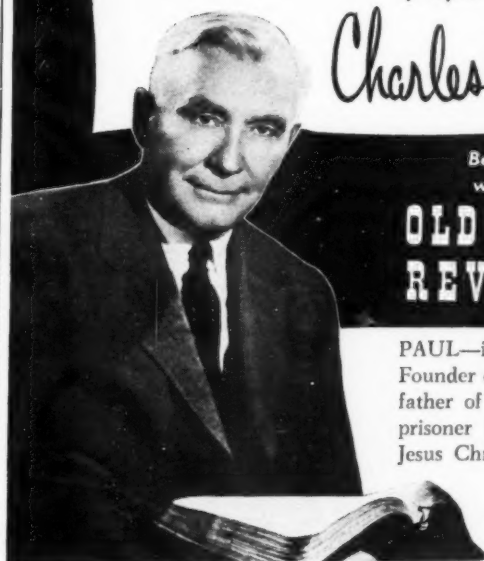
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ing—and praying for. The primary purpose of the "Missionaries By Mail" project is to supply drawings and layouts, free of charge, to missionaries engaged in publishing in foreign fields. This labor of love on the part of the artists represents a step toward filling a huge void in missionary publications. It is hoped that other Christian artists throughout the country will follow the Chicago group's lead. Each member of the group—there are only eight participating in the project at the moment—supplies illustrations for a missionary with whom he is acquainted, or who has a work in which he is interested. (The project is still in the experimental stage and the artists cannot accept additional "clients.")

Music: A small group of Lutherans in Pittsburgh began what they call "Operation Music" a few months ago. Their purpose: To send portable organs to missionaries who find them especially useful because they are light in weight and can be carried by native field workers. Now grown to a fellowship of over 200 supporters, the project has supplied organs for Japan, the Belgian Congo and India. "Converts through the universal language of music" have already been reported.

Athletic: A new fellowship of Christian athletes has been established by an evangelical Prep school coach and a 1960 Olympic team aspirant. To be known as Track Fellowship, the new organization will seek to develop a Christian witness in track and field activities. The aims of TF will be promoted through a monthly newsletter and through fellowship meetings at major meets across the country. TF has been initiated jointly by Coach Marvin W. Goldberg of the Stony Brook School, Stony Brook, N.Y., and D. Bruce Lockerbie who runs for the New York Athletic Club (see Names in the News, this issue).

WITNESS

Underworld: Five young men are now "at home" two blocks from what is known as the "dope ring center" and three blocks from the "headquarters of the underworld" in Chicago's near-west-side Maxwell area. They are there engaged in an intensive witness for Christ. Sponsored by the Mennonite Central Committee the group arrived in Chicago with credentials which identified them as "five Christians . . . some of us will be in the community fulltime, supported by the rest of us who have jobs. We are cooperating with the Chapel of Hope. We feel that God has called us together to live together as brothers, as a family of disciples following Christ. We believe that this is what God has always been doing: calling together a people who really love one another and therefore share everything like a family and are willing to share it with their neighbors. . . . We have come to urge men to follow Christ with their total lives." The young men come from Canada, Germany and the U.S. and represent Mennonite, Quaker and Brethren denominations.

They are: Herb Klassen, Albert Steiner, Sol Yoder, Conrad Wetzel and Volker Horsch.

Waiting Room: Two "Waiting Room Pulpits" have been installed in LaCrosse, Wis., terminals in what the sponsoring organization hopes will become a nationwide "24-hour witness for Christ." The "pulpits" are attractive stands displaying a gospel poster and containing a supply of evangelistic literature. They will be placed in rail, bus and airport waiting rooms across the country as the movement grows and as local sponsors are located. The new evangelistic device is being promoted by the Traveller's Spiritual Aid Foundation of which Dr. Gustave Edwin Anderson, a former Baptist pastor, is both founder and director. Dr. Anderson looks upon the "pulpits" as a simple "spiritual first aid" ministry of evangelism.

Factories: In England, the Federation of Christian Unions is sponsoring—during the coming fall and winter seasons—a united evangelistic campaign aimed at the millions who work in London's business houses and factories. The Christian Unions, with a very large membership, are preparing their members with special meetings for devotion, prayer and counseling advice. Most active during the preliminary stages of the forthcoming campaign has been the Advertising Christian Group, which is handling publicity and promotion.

Hospital: Mission doctors in both India and Nepal, faced with epidemics of cholera and smallpox, have given a good witness to the depth of their faith in recent months. More than 16,000 persons have died in India; "thousands" in Nepal. Helping greatly in the symptomatic relief of cholera, because of the great loss of body fluids, is the intravenous injection of saline distilled water. At the interdenominational United Mission Hospital in Katmandu, Nepal, missionary laboratory technicians worked night and day distilling water on their only still at the rate of one gallon an hour—each patient needs at least a quart of the saline solution as soon as the disease is discovered or he inevitably dies—until losses were down to about 10 per cent. One unexpected result: new appreciation and eager cooperation of the formerly reluctant Health Ministry.

WORLD DATELINES

URUGUAY: After four years of trying, Lutheran Church Productions was allowed to show the "Martin Luther" film for one week at the Cine Capri, located only four blocks from the center of Montevideo's principal shopping district. Result: The success of the opening night (August 12) led the sponsor to declare "the second week is a good possibility." Most evangelical churches cooperated in making the opening night a success. Some newspapers chided exhibitors for not previously daring to show the film.

CAMPINAS: A milestone in the history [Continued on page 50]

Moody Monthly

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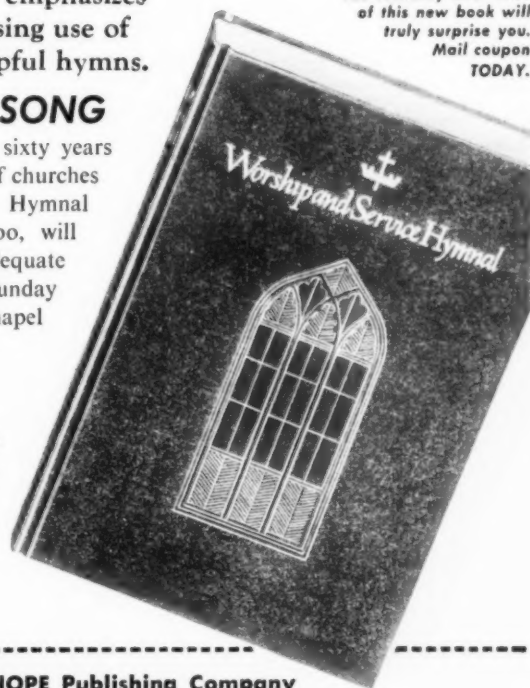
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October, 1958

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Our Moody Readers

House on the Sand

That Karl Barth does not speak as the prophets spoke nor as the leading men of the Reformation spoke is obvious to anyone who tries to plod through what Barth has written.

Dr. Mueller, writing in *The Concordia Theological Monthly*, June 1944, examines Barth carefully, as does Dr. David Hedegard in the recent issues of *MOODY MONTHLY* (June, July). Mueller concludes, "Whoever reads Barth becomes confused. Just what does he mean? Barth does not bind himself to Scripture as the sole source and rule of faith nor to the Confessions as declarations of the Scripture truth. . . . Barth speaks in riddles, and as long as he does that, no one can take him seriously."—A. R. Paasha, Philadelphia, Pa.

I thought the articles "What Does Barthianism Really Teach," by David Hedegard were tremendous. This is the clearest explanation I have ever read on neo-orthodoxy.

I am wondering if this is going to be put in pamphlet form. We have 300 staff members and I would like each one of them to have one. Dr. [Charles J.] Woodbridge read the articles and thought they were terrific, too.—Jack Wyrzten, Word of Life Fellowship, New York, N.Y.

Sympathy Is Mutual

We have five children and are soon to have another. And you may well believe that there are those among our family and friends who lament such a large family for missionaries. What a pity to subject innocent children to living conditions such as they must face, they say. Some even think it is close to criminal.

Rather in contrast is this comment from a missionary mother who is now transferred to the States for a time:

"... after seeing the struggles parents go through here at home bucking the world with their kids, it makes me laugh at myself and others for worrying about our kids sacrificing in growing up on the (foreign) field! What a privilege we have in raising them down there (in Central America) where TV, rotten magazines, and the filthy talk of their schoolmates are not an ever-present threat."

With this we wholeheartedly concur! Of course this is not the whole picture. But it occurred to me that it might be of interest to some of your readers to get something of this perspective on the thing, too.—Ray Elliott, Nebaj, Quiche, Guatemala, C. A.

Christian Home and Family

The articles in the August number were worth many times the cost of the magazine, if it were possible to put a money value on them.—Mrs. Grace Neill, Arlington, Ill.

I have especially enjoyed this month's [August] articles for the home and family. I'm a divorcee, saved after my

divorce. I often feel I'm a failure as a parent raising my children alone. But we're never really alone when we are born-again, are we? I teach the children to tell others who scoff at them (for not having a daddy) that they have a Father in Heaven, and that He is eternally theirs.—Name withheld

Since I read your August issue, we have started our family altar. Each night from 7:00 to 7:30 we have our quiet time. My three children and I have a wonderful time singing, praying and asking Bible questions. The two oldest children each take turns playing the piano.—Mrs. McCoy, Chicago, Ill.

"I Bind Myself Today"

I was very interested in the picture of St. Patrick's grave in July issue. I worked in Downpatrick Post Office before coming to America. I saw St. Patrick's grave and I assure you, that is a true picture of the stone as I remember it. I am grateful to Evangelist George Sweeting of Ridgewood, N.J., for the letter and picture, also to the *MONTHLY* for the "Breastplate of St. Patrick."—Mrs. O. R. Hall, Hendersonville, N.C.

Christian Witnessing

In the July ["Our Moody Readers"] a lady called the magazine an illiberal magazine, which was unfair and uncalled for. She claimed the magazine caricatured G.I.'s as "irreligious louts with a clenched fist."

I was a G.I. (unsaved) for 52 months and had nearly three years of it overseas and I came out of the army (unsaved). During this time you could have put all the Christian witnessing on one small business card. To my own shame I added nothing to it and I was supposedly from a Christian home. Unless the army has had a face-lifting, men still drop their religion upon entering the service.—H. H. Whitmore, Swanton, Ohio

Reader Ferguson did not claim that we so characterized G.I.'s—only sergeants, who at last report were still able to defend themselves.

Pastor's Corner

Recently, it became necessary to allow my subscription to several other magazines to expire. But *MOODY MONTHLY* is one magazine that is a *must* for my own spiritual edification, and for my ministry. Know that your tireless efforts are deeply and sincerely appreciated.—Robert Gray, Van Orin Gospel Church, Van Orin, Ill.

I have only recently finished George Duncan's "The Rewarding Task of Meditation" [June]. The article has significantly revitalized my personal devotional life, adding a freshness and a zeal to my quiet times before the Lord.

This is one magazine that is a *must* for my files.—Joel H. Painter, Assistant Pastor, Mansfield Grace Brethren Church, Mansfield, Ohio.

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EDITORIALS

WHY PROPHECY?

IT is estimated that more than one-third of the Holy Bible is prophecy. These predictive utterances are varied and clearly delivered prior to their fulfillment in the case of the many already fulfilled. Many are open to test as to their reliability either through historical records or by monuments which endure to this day.

Who does not know that the remains of ancient Babylon stand in mute attestation of the truth of the predictions of Isaiah and Jeremiah? Who does not recognize in the ruins of Edom the fulfillment of God's Word through Obadiah, Isaiah, Joel and Ezekiel? The truth of the matter is abundantly corroborated by the man-made peninsula which juts out from the land of Lebanon into the Mediterranean Sea: the place called Tyre of which Ezekiel spoke—the prediction which resulted in action which altered the geography books of the Holy Lands.

But there is far more than this in Biblical prophecy: the many Old Testament predictions concerning our Lord's birth, life, death and resurrection have been minutely fulfilled. Such a record of accuracy serves to warn us that Biblical predictions not yet fulfilled are not to be taken lightly.

Some may be wondering what purpose God had in directing that prophecy should be part of His Holy Word. Without attempting to give a comprehensive answer, may we suggest some evident reasons. We realize that in a sense what follows is a personal testimony for we are citing the primary motivations which have helped us as we have turned our attention to the prophetic Scriptures.

FIRST, fulfilled prophecy offers evidence to the believing soul as to the reality and the truth of God. Isaiah seized upon this fact. Through him God indicated that the purpose behind his predictions was "that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this" (Isa. 41:20 A.S.V.). In the same prophecy God challenges the gods of the heathen: "Declare the things that are to come hereafter, that we know that ye are gods" (Isa. 41:23). While the Bible clearly indicates that particularly in the last days there will be false prophets who shall perform wonders (Matt. 24:11, 24), by their very nature they are false, and if they make predictions, they cannot be for the distant future.

The Biblical predictions are in a class by themselves. Here are no vacuous utterances, capable of interpretation in keeping with whatever direction history might move. Here are definite predictions concerning nations, cities and individuals; predictions often startlingly specific. In view of such evidence, the child of God thanks God, and takes courage.

SECOND, prophecy yet to be fulfilled serves as a call to the child of God to holiness of life. We are told that to

have hope in Him who is to appear is also to purify ourselves (I John 3:2, 3). Scripture, in referring to the coming dissolution of all things, exhorts us as to "what manner of persons ought ye to be in all holy living and godliness" (II Pet. 3:11). Frankly, if a claimed belief in the Lord's return and in truths related to His coming does not produce holiness of life, the profession is at once suspect as to its depth or genuineness.

THIRD, unfulfilled prophecy constitutes a strong command to the child of God to be busy in the task of evangelism—at home and abroad. In God's plan, there is to be the time when the fullness of the Gentiles shall come in (cf. Rom. 11:25). There will, therefore, be a conclusion to God's visiting the Gentiles to take out of them a people for His name (Acts 15:14); then the Lord will return (Acts 15:16). Thus the child of God who really loves His appearing, will be active in reaching the lost, the least and the last for Him. Surely no real believer can do less than have as his objective the evangelization of the world, so that men out of every tribe and tongue and people and nation may be won to Christ.

FOURTH, unfulfilled prophecy is an area in the Word of God which gives the child of God an opportunity to trust Him. Whatever the signs of our Lord's coming in glory which may already be embryonically present, even before His coming for His own, there is still much room to believe God! And nothing pleases God more than this. Read again Romans 4:20-25. "Being fully assured that what he had promised, he was able also to perform." God delights to be trusted. Whatever He has predicted concerning the future, and however impossible of fulfillment these things may seem, they will of course be fulfilled. Let us dare to believe Him. Let us dare to live now in the light of what God says will be.

FINALLY, it should be recognized that fulfilled prophecy is a warning to the impenitent. Here once again the Word of God thunders its message: "Prepare to meet thy God." Israel's presence in her own land—in unbelief, in jeopardy of her very life; apostasy rampant in the visible church; national and international unrest and suspicion; outbreaking lawlessness, immorality, and the cry for pleasure rather than for God; the lukewarmness of those who profess religion; the increase in the propagation of the gospel (not nearly fast enough as yet); the rapid increase in knowledge; and the weapons of self-destruction which men hold in their hands today—all plainly say in the words of the hymn:

*Hasten, sinner, to be wise,
Stay not for tomorrow's sun;
Wisdom if thou still despise,
Harder is it to be won.*

William Bullertson

The Power Remains

It might seem that these are dismal days for the Christian faith—that is, if one drew his conclusions from the state of various long established Christian groups. A recent issue of *Time*, for example, declares that “by the delegates’ own gloomy account, the Methodist Church in Britain is sick.” This church with its very splendid beginnings in the days of the Wesleys is now confronted with a new low in the number of new members received last year, a shocking drop in Sunday school attendance and a steady decline in the number of its ministers. Similar situations among groups in Scandinavia, France and other parts of Europe have also been noted.

At home a new study sponsored by the Fund for the Republic seems to disclose a flimsy foundation of faith beneath our record high in church membership. According to Dr. William Lee Miller, Yale Divinity School professor and one of those making the survey, “For Americans religion is likely to be the belief in believing, the faith in faith.” That, we conclude, is tantamount to saying that in this country we tend to regard “religion”—any brand, kind or even blend—as a “good thing,” something like having enough life insurance or seeing the dentist every six months.

We do not wish to disparage the very real problems faced by Methodists in Britain—or any other group. We are thankful for the fellowship of all who love the Lord Jesus Christ and are faithful to His Word. Nor would we argue with the conclusions of the Fund for the Republic study—in fact, we suspect that Dr. Miller’s statement is all too true. However a distinction should be made between the vitality of organizations and creeds and the power of God in individual lives. For whosoever will receive it, the gospel of Jesus Christ is still the “dynamite” of God unto salvation.

Even the best organizations and creeds and patterns of belief, like men, grow old and tired. But the power of the gospel of Jesus Christ in the heart is as fresh and explosive as it was in the day of the apostle Paul. If

you’re inclined to doubt, ask the Skid Row bum who was saved last year—and has been sober ever since. Or talk to the up-and-outer whose life has suddenly become new and radiant. Or spend ten minutes with the young Christian in military service who is miraculously living for Christ in the midst of constant pressure to let down and run with the crowd.

Most important, ask yourself. What has Christ done for you? Has He delivered you from a sin against which you were helpless? Has He given you real peace and joy? Has He kept you through all the ups and downs of personal and family experience?

There has been no diminution of power in the Word or in prayer or in the enabling of the Holy Spirit. How we should thank God for that in these darkening times! Our only concern need be that we take men beyond mere introduction to our institutions or organizations or even our creeds and bring them to Jesus Christ Himself.

Have You a Hallelujah?

Working with this month’s material on prophecy has brought its own very definite blessings to several of us who have helped prepare this issue. One staff member confessed that as a young Christian he had sometimes wondered whether he would ever have the capacity for the repeated praise pictured in Revelation 4:9-11; 5:8-10; 7:11, 12 and other similar passages. Yet night after night following work with material on God’s eternal purpose, he has been near to surprising fellow commuters by shouting “hallelujah” on his evening train.

Hallelujah’s will be abundant in Heaven, but they are too seldom heard on earth. Perhaps we pay too high a price in our day for order and decorum. Certainly we ought to dwell more in the Word of God, to rejoice in Him for Himself, to delight ourselves in the excellence of His ways and the greatness of our salvation.

Is it not because we perceive so little that we are so unresponsive? Or is there a hallelujah in your heart?

What’s coming up next month? A big issue with a very helpful pre-Christmas book emphasis, some choice Thanksgiving features, some richly profitable Bible study, a thought-provoking article on the dearth of children for adoption . . .

Here are some highlights—

**Looking
Forward
with
Moody
Monthly**

BOOKS—Three helpful booklists for your reference including an Add-a-Book Plan for your child . . . an article, *THEY WRITE THE BOOKS YOU READ* by Faith Coxie Bailey . . . a challenging suggestion from Violet Trato Pearson, *WHY NOT BUDGET FOR BOOKS?*

ADOPTION—Gunnar Hoglund, proud father of two adopted children, probes deeply into the enigma of why so many needy children—but so few for adoption.

THE SEASON—John T. Wallace, Jr., directs your thoughts toward worship, the neglected phase of nearly every Christian life. Other choice Thanksgiving fare: *UNUSED WINGS* and *TABLE IN THE WILDERNESS*.

Lots of other good things, of course, in the contributed section as well as throughout *IN THE STUDY*, *YOUTH SUPPLEMENT* and seven other big departments.



about this issue . . .

AS NEVER BEFORE the world today senses that it is rushing toward crisis. In such times the heritage of the believer in Christ stands out most brightly, for he is privileged to know not only the nature of the approaching crisis, but its purpose, sequence and outcome.

All this is in his grasp because he has the prophetic message of the Bible.

We believe that the great body of prophetic teaching has been given for just such days of fear and anxiety as these. Thus the

editors have been led to present this special issue devoted almost entirely to what the Bible says concerning things to come.

While it is recognized that there are large areas of difference in prophetic interpretation, the pages which follow emphasize the incontrovertible truth that Christ is coming again to judge and rule the earth and that God has willed that His people should know the course of future events.

Where eschatological opinions diverge this issue presents prophetic teaching as MOODY MONTHLY and its parent institution, the Moody Bible Institute, have presented them for more than a half century.

In the main the Panorama of Prophecy chart on the following pages will be found to be the outline of this issue, introducing major articles on the future of the three great divisions of mankind, according to the Bible—the Church, Israel and the Gentiles.

These in turn are supplemented by articles on the pre-eminently important subjects of loving the appearing of our Lord and on the judgment seat of Christ.

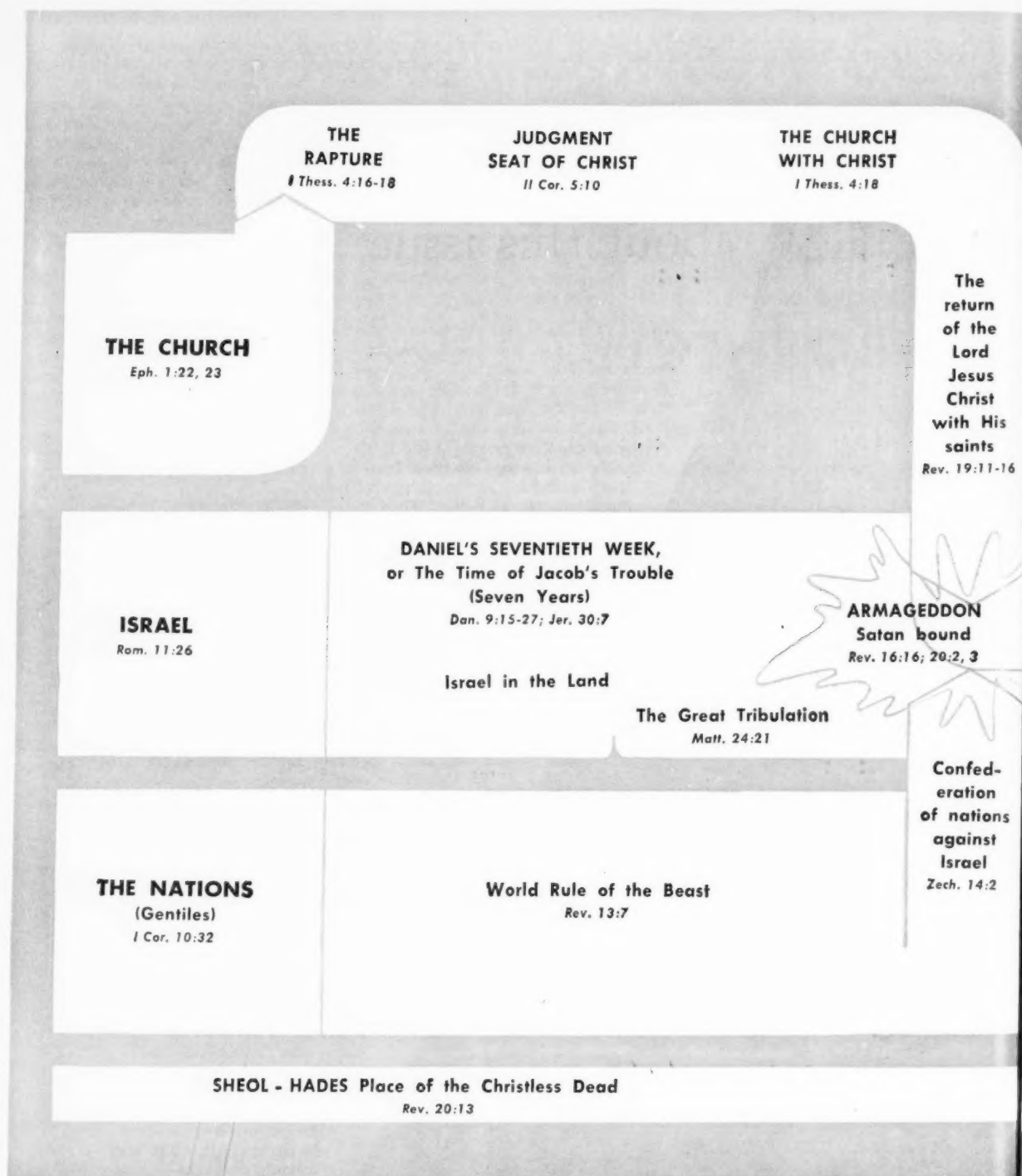
The Holy Spirit would seem to be saying to the Church today what He said almost two thousand years ago:

"The night is far spent, the day is at hand . . . But ye, brethren, are not in darkness that that day should overtake you as a thief . . .

For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ . . .

Wherefore comfort yourselves together, and edify one another, even as also ye do"

(Rom. 13:12;
I Thess. 5:4, 9, 11).



THE ABOVE CHART illustrates the broad outline of events to come as seen by premillennialists who interpret the Scriptures as teaching that the Church will be caught up to be with Christ before the Tribulation. (For definition of other positions, see "Terms You Need to Know," on p. 21). Though the thoughtful Christian must recognize that divergent views exist, a study of the Bible should convince him that the broad outlines of prophecy, as well as many

details, are unmistakably presented and that they fit together to make a clear and illuminating picture.

The student will find it helpful to keep in mind that he is considering the climax of God's continuing purpose to reclaim His creation. (In that connection note the comprehensive summary of God's purposes from the time of Daniel to the end of the age in Daniel 9:24: "to finish the transgression, and to make an end of sins, and to make

Moody Monthly

PANORAMA OF PROPHECY

Fire
from
Heaven
Rev. 20:9

Judgment
of
Israel

Ezek. 20:33-38

THE MILLENNIAL REIGN
(1000 Years)
Rev. 20:4

Israel restored

Saved nations blessed

Satan
loosed
to lead
final
rebellion
Rev. 20:7-8

Satan cast
into the
Lake of Fire
Rev. 20:10

GREAT WHITE
THRONE JUDGMENT
Rev. 20:11

Christ-
less
dead
raised
to be
judged
Rev. 20:12

Christ-
less
dead
cast
into
the
Lake
of
Fire
Rev. 20:15

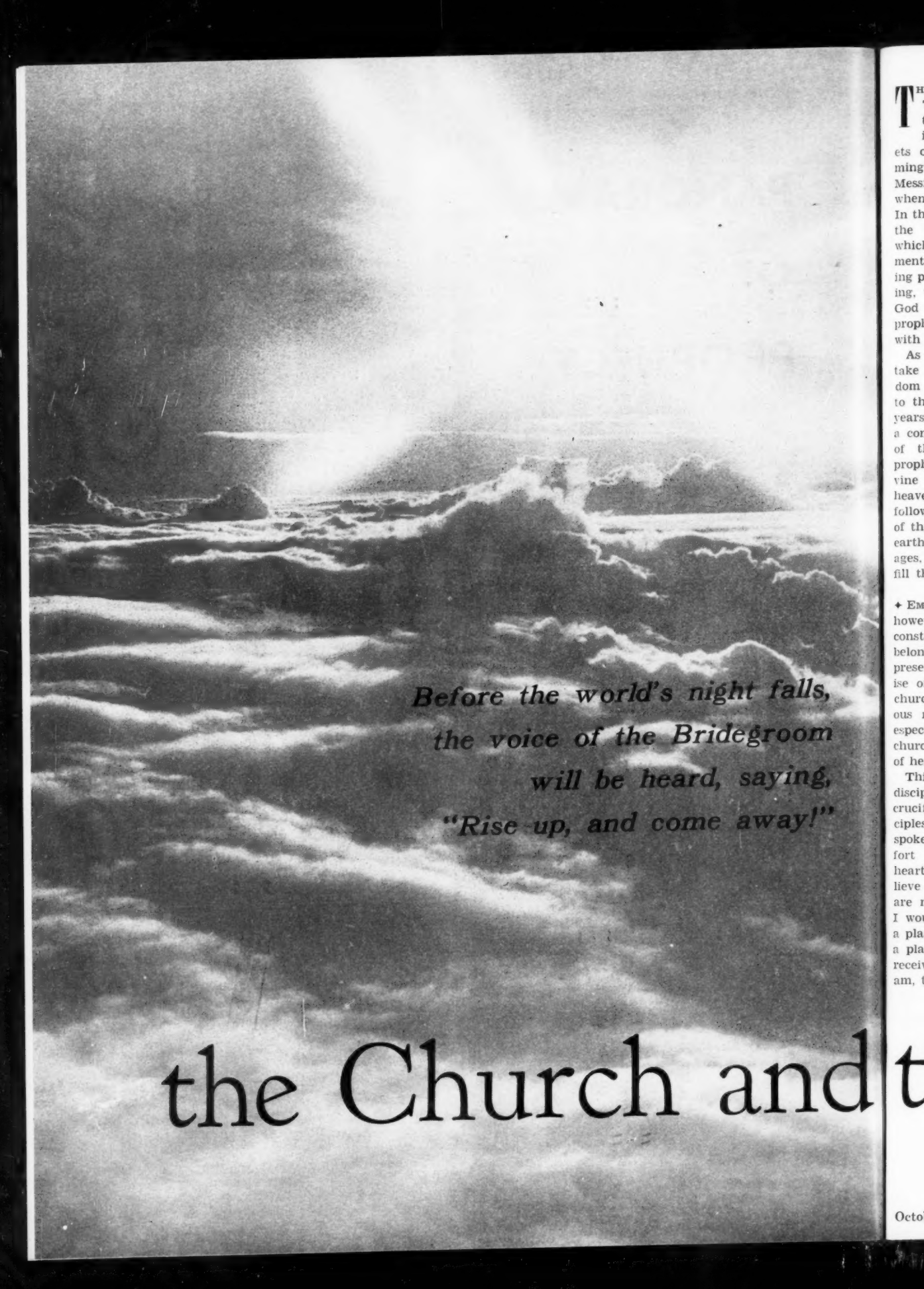
ETERNITY

A "new heavens and a new earth wherein dwelleth righteousness." II Peter 3:13

reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.")

As Dr. Norman B. Harrison aptly points out in his study on Scripture structure, *His Book*, the entire Bible is concerned with the story of redemption. "Three chapters are occupied with sketching the setting for the story; two at the close sum up its triumphant results: Genesis 1:1 declares

that God created the heavens and the earth." Revelation 21:1 speaks of 'A new heaven and a new earth; for the first heaven and the first earth are passed away.' In other respects also the design is completed. As in the beginning, so at the end we find the garden, the river, the tree of life. What was lost has thus been regained." Thus God graciously intervenes in behalf of His creation, replacing sin, rebellion and ruin with righteousness, praise and glory.



*Before the world's night falls,
the voice of the Bridegroom
will be heard, saying,
"Rise up, and come away!"*

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THE Scriptures of the Old and New Testaments unite in their testimony that Jesus Christ the Lord of glory is coming to earth again. The prophets of the Old Testament presented a mingled picture of the suffering of Israel's Messiah and the glory of His majesty when He comes to reign over the earth. In the light of New Testament revelation the mystery of this mingled picture, which was an enigma to the Old Testament prophets, is solved by distinguishing prophecy pertaining to His first coming, wherein is fulfilled the purpose of God in His suffering and death, and prophecy of His second coming dealing with His reign over the world.

As commonly interpreted by those who take the prophecies of an earthly kingdom in a literal sense, Christ will return to the earth to reign for one thousand years (Rev. 20). This doctrine provides a comprehensive answer to the question of the goal of human history, and prophesies the grand culmination of divine dealings with men in the new heaven and the new earth which will follow Christ's millennial reign. The hope of the second coming of the Lord to the earth can be claimed by the saints of all ages, but it is especially designed to fulfill the promises of Scripture to Israel.

✦ EMBODIED in New Testament revelation, however, is a new line of truth which constitutes the special hope of those who belong to the church, the saints of the present age. This revelation is the promise of the coming of the Lord for His church as an event preceding His glorious return to the earth and designed especially to provide a translation of the church from things of earth to things of heaven at the close of the age.

This hope was not unfolded to His disciples until the night before His crucifixion. While gathered with the disciples in the upper room, our Lord spoke the memorable words of comfort to His disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The disciples were not unfamiliar with the prophecies that had to do with His second coming. They had earlier asked our Lord (Matt. 24) what signs there would be preceding His return and the end of the age. But they were manifestly unprepared for the revelation given in the fourteenth chapter of John. In this declaration our Lord plainly tells them that He is going to leave them and go to heaven. He promises that after He has prepared a place for them He will come and receive them unto Himself in order that they may be with Him forever. The obvious implication of these verses is that the Lord is going to come for His disciples and take them home to glory.

This was precisely the opposite of what the disciples had hoped. They had expected Christ to remain in the earth, establish His earthly Messianic kingdom, and appoint them as His leading officers. It was for this reason, among others, that they were perturbed by the prophecies that He was going to leave them and that they would not be able to follow. It did not fit their understanding of the divine program.

Nor did it fit their theology that they would accompany Him to the heavenly sphere. Israel's hope concerned an earthly kingdom preceding the eternal state. And yet Christ not only promises that they will have a prepared place in heaven rather than earth, but that He Himself is going to come for them and bring them to this place. This new revelation, introduced in its simplest form in John 14, is of course later unfolded in the Pauline epistles.

✦ IN dealing with these tremendous facts of the believer's death and resurrection, the principle is laid down in I Corinthians 15:50 that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The truth here is that though our present bodies are not suited for eternity, through death and resurrection we may be given new bodies that are appropriate for the immediate presence of God.

Then, having stated the ordinary process of death and resurrection, Paul reveals the one grand exception to the rule. He wrote the Corinthians: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a

moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52).

This truth is described as a "mystery," a specific designation for truths not unfolded in the Old Testament but now revealed in the New.

The normal definition of a mystery is indicated in Colossians 1:26: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." A mystery, then, is a truth first revealed in the New Testament.

The event presented in I Corinthians 15:51 and 52 concerning the translation of living saints is New Testament truth. The Old Testament is devoid of such teaching. There is the illustration, of course, of the translation of Enoch, who, according to Hebrews 11:5, "was translated that he should not see death." There is also the record of the translation of Elijah who was caught up to heaven in a whirlwind without experiencing death. The prophecies of the Old Testament, however, which speak of Christ's return to the earth to establish His earthly kingdom never include translation of living saints as a feature of His return. In fact, the Scriptures of the Old Testament are quite explicit that those who are on the earth at the time of Christ's return are either put to death as unbelievers or judged worthy of entrance into the millennial reign of Christ in their natural bodies.

By contrast, the coming of the Lord mentioned in I Corinthians 15 is a promise that the saints who participate in this event will not die, but instead will be changed from their natural bodies into bodies that are incorruptible and immortal. Their bodies will neither decay nor suffer physical death. And this is to be accomplished, not by a long drawn-out process, but "in a moment, in the twinkling of an eye." Moreover, at the same time that living Christians will be changed, the dead will be raised "incorruptible."

All the problems of chronology relating to the coming of the Lord for His church and His coming to establish His kingdom are not solved. Yet it would seem impossible from this revelation

and the blessed hope

By JOHN F. WALVOORD

Here in the clear teaching of prophecy is the foundation for the blessed

hope which turns the believer's eyes toward the coming of his Lord

for the two "comings" to occur at the same time. The events which follow the return of Christ to establish His kingdom presume that saints who will be on the earth at that time will be still in their natural bodies, subject to judgments such as are portrayed in Ezekiel 20:34-38 and Matthew 25:31-46. Further, the saints of the millennial age are described as bearing children, tilling the soil, planting vineyards, and building houses (Isa. 65:20-25). Such activities are not in the proper sphere of those who have been either translated or resurrected.

Inasmuch, therefore, as the two events could not be coincident, it seems clear that the hope of the church for translation refers to an event which is prior to and preceding the coming of Christ to establish His kingdom, and separated from the kingdom period by a time sufficient to allow the formation of a new body of believers who will form the saints who enter the millennial age.

The last trumpet mentioned in I Corinthians 15:52 as the signal for this event should not be confused with the seventh trumpet of Revelation 11:15, which is the trumpet of the seventh angel, and has to do with divine judgments upon the earth toward the end of the tribulation period.

Nor is it to be confused with the trumpet of Matthew 24:31 where God sends His angels to "gather the elect from the four winds, from one end of heaven to the other." This has to do with the gathering of the elect at the beginning of the millennium and has been variously interpreted as applying to the elect of Israel or to all elect of all ages who will converge upon the millennial scene. No resurrection or translation is contemplated in Matthew's trumpet, and this trumpet is an event which follows rather than precedes the second coming of Christ to the earth.

♦ A FURTHER comprehensive revelation of the rapture of the church is found in I Thessalonians 4:13-18. Here the apostle Paul comforts and instructs the Thessalonians who had already lost some of their fellow Christians through death. He assures them that as Christians they should "sorrow not, even as others which have no hope." Just as surely as Christ died and rose again, he informs them in verse 14, "so them also which sleep in Jesus will God bring with him."

It is apparent that the Thessalonians did not question the fact of the resurrection of their loved ones who had died. Their question concerned the time when

this would occur. One would gather that they had been instructed in prophetic events, and understood not only the truth of the coming of the Lord but also the predictions of the coming time of tribulation. If it may be presumed that they understood that their translation would precede the time of trouble, their question seems directed to the point of whether they would have to wait until after the tribulation before their loved ones would be raised from the dead.

The answer of Paul is that they would not need to wait, for the resurrection of the dead in Christ will precede the translation of the living saints. In verse 15 he writes: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep." Paul then describes graphically the order of events in connection with the rapture of the church. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The events related to the rapture begin by the Lord's coming from heaven into the atmospheric heavens "with a shout"—literally, a military command. This

will be accompanied by the voice of the archangel, identified in Jude 9 as Michael, the leader of the angelic hosts against the forces of wickedness. At the same time there will be the sounding of the trump of God, apparently the same trump mentioned in I Corinthians 15:52. When these events take place, the dead in Christ will rise first, an event immediately followed by the translation of living saints who will join those resurrected in meeting the Lord in the air.

The Scriptures do not explain the relationship of the shout of the Lord, the voice of the archangel and the trump of God, though some have seen in these three items three stages in the Lord's return, the shout being related to the resurrection of the dead, the voice of the archangel being connected with the translation of the living saints, and the trump of God considered as the signal for assembling both resurrected and translated saints in the air.

Particular interest has centered in the angelic element of the voice of the archangel. Some have regarded this a proof that this event includes the Old Testament saints as well as the saints of the present age in that Michael, the archangel, is the special defender of Israel. Others have preferred the interpretation that only the saints of the present age are included inasmuch as the technical expression "the dead in Christ" is mentioned in verse 16 as comprising those who are raised from the dead. The expression "in Christ" is used always in the New Testament to refer to saints of the present age and is never used of Old Testament saints. Further, the doctrine of resurrection in the Old Testament seems to associate the resurrection of Israel and Old Testament saints with events that have particularly to do with the Lord's return to the earthly kingdom. Though expositors differ on such details, the central fact remains that there will be a resurrection and a translation of the saints at approximately the same moment and that when this occurs they will meet the Lord in the air and will never again be separated from their blessed Lord.

In the light of the fact that none of the principal passages in the New Testament relate this event to the establishment of the kingdom on the earth, and in fact explicitly teach (as in John 14) that the saints upon their translation will go to the Father's house in heaven, this event seems to be distinguished from prophecies that relate the coming of Christ to the earthly kingdom. This

After the Rapture, WHAT?

On earth events will already have begun which will lead to the terrible climax of the Great Tribulation. But heaven, too, will be the setting for solemn judgment as believers appear before Christ to give account of their works.

Turn to page 66 for—

And the Fire Shall Try

By M. R. DeHass

is confirmed further by the exhortation in I Thessalonians 4:18: "Wherefore comfort one another with these words."

If the prospect that was before the Thessalonian church was one of enduring the terrible time of tribulation concerning which Paul instructs them in I Thessalonians 5 and II Thessalonians 2, it would hardly be fitting to hold before them the comfort of translation at the end of this period, when it would be extremely doubtful that they would be able to survive. The comfort provided in the coming of the Lord largely depends upon the imminency of the Lord's return. The very fact that they could expect the Lord to come at any moment was extended to them as a comfort in the time of their sorrow.

♦ THE general facts concerning the rapture of the church are not usually disputed by expositors of Scripture who recognize the inspiration and infallibility of the Word of God. One of the leading questions in prophetic interpretation in our day, however, is whether the teaching of the imminency of the Lord's return is justified by the passages in which the truth is presented. Some (mid-tribulationists) have felt that the church must go through at least a part of the time of trial which is predicted as preceding the return of Christ to establish His kingdom. Others (post-tribulationists) feel that the church must go through the entire period and be raptured only at the close of the tribulation, in connection with events of the return of the Lord to establish His earthly kingdom. The most extreme view is the postmillennial teaching which interposes the entire thousand-year reign of Christ between the present and the ultimate translation of the saints, so removing the rapture from the immediate hope of the believer.

A number of important reasons seem to confirm the hope that the Lord may come at any time. The time of trouble and great tribulation predicted by our Lord as well as the Old Testament prophets is never, in Scripture, related to the church.

Though the church is assured that it will endure tribulation and trial and trouble, the church, the *ecclesia*, is never mentioned in connection with that specific and unprecedented time of trouble described as immediately preceding the return of Christ to establish His kingdom. The church is never in view in any of the major New Testament passages that deal with the tribulation such as Matthew 24:15-31; I Thessalonians 1:9-10; 5:4-9; and Revelation, chapters four through eighteen. Furthermore, the church is specifically promised in Scripture that it is not appointed to wrath (Rom. 5:9; I Thess. 1:9, 10; 5:9). It is therefore not properly to be placed in

Terms You Need to Know

To properly understand the different interpretations of prophecy discussed by Christians today a knowledge of certain basic terms is necessary. Brief definitions of some of these terms follow.

Millennium: the thousand-year period mentioned in Revelation 20 during which the saints will live and reign with Christ. Those who believe this to be a literal period of Christ's rule upon earth are known as *millennialists*, *millenarians*, or *chiliasts* (from the Greek term corresponding to the Latin *millennium*). Around the word *millennium* cluster three important systems of belief:

Premillennialism (or *premillenarianism*) is the belief that the Lord Jesus Christ will come personally before the millennium to establish His kingdom upon earth. (Our position.)

Postmillennialism (or *postmillenarianism*) is the belief that through the preaching of the gospel the world will be won to Christ and will experience a wonderful period of peace and prosperity, after which the Lord Jesus will come personally for the final judgment.

Amillennialism (or *amillenarianism*) is the belief that there will be no literal earthly kingdom of Christ, but that He will come personally to hold the last judgment and to inaugurate the eternal state. Amillennialists generally hold that the prophecies in the Scripture concerning a future kingdom for Israel are fulfilled spiritually in the Church.

Tribulation: a term often used as synonymous with the seventieth week of Daniel 9:25-27, a period of seven years in the end-time when a world-ruler will first profess to help the people of Israel and will later persecute them. Actually it is the second half of this period (three and a half years) which is properly called the "*great tribulation*" (see Matt. 24:21).

Rapture: the catching up of Christ's own to be with Him forever, as described in I Thessalonians 4:13-18 and I Corinthians 15:51 and 52. Among premillennialists are three leading views about the time-relation of the rapture to the tribulation:

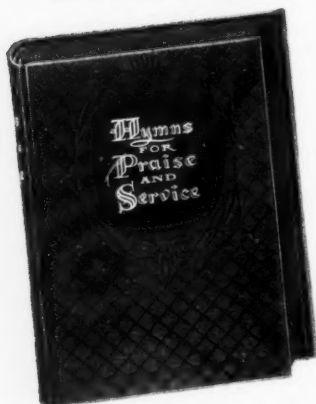
Pre-tribulationism is the belief that the rapture will occur before the beginning of Daniel's seventieth week. (This is the position of MOODY MONTHLY.)

Mid-tribulationism is the belief that the rapture will occur in the middle of the seventieth week.

Post-tribulationism is the belief that the rapture will occur at the end of the seventieth week. According to this view the coming of Christ for His own is the same as His coming to the earth to set up His kingdom.

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the time of tribulation, designated in Revelation 6:17 as "the great day of his wrath."

In keeping with the idea of deliverance from tribulation, the church at Philadelphia, because of its faithfulness and obvious participation in true salvation, is promised deliverance from the time of the tribulation, which is designated as "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). The very nature of the exhortation of comfort as in I Thessalonians 4:18, the exhortation to look "for the glorious appearing" of Christ in Titus 2:13, and the exhortation to purify ourselves in view of the imminent return of Christ as in I John 3:2-3 lose significance if the coming of Christ is not imminent.

One of the most obvious and pointed reasons for believing in the imminent return of Christ, however, is that the whole sequence of prophetic fulfillment requires a period of time between the rapture of the church and the return of Christ to establish His kingdom.

According to Scripture, all believers are to appear before Christ at the judgment seat of Christ outlined in II Corinthians 5:10, 11. Further, it is normal to expect that Christ will come to receive the bride to Himself before He returns and observes the wedding feast in connection with His millennial reign, as announced in Revelation 19:7-9.

The customary order of marriage ceremonies in the oriental world were: (1) the legal marriage, often arranged by parents of the bride and the bridegroom; (2) the coming of the bridegroom for his bride; (3) the wedding feast for the guests. Christ and the church are described in the relationship of bride and bridegroom, and the church is now in legal union with Christ. Christ has bought us with His blood, and we belong to Him for all eternity. At the rapture He will come for His bride and take her

to the Father's house in keeping with the oriental pattern. Subsequent to this He will return to the earth, and there will be a fulfillment of the wedding feast at which guests comprised of saints of other ages will participate. In view of the fact that the wedding feast, the third phase, is announced as a part of the second coming of Christ to establish His kingdom in Revelation 19, it presupposes the bridegroom had already come for His bride and that she had been taken to the Father's house.

The order of events which follow the second coming of Christ to establish His kingdom seem also to indicate clearly that the rapture could not be made an event in connection with the establishment of the earthly kingdom. If the rapture occurred at the time Christ was returning to the earth, it would by its very nature separate saints from the unsaved and leave only unsaved people in the earth in their natural bodies. The judgments of the nations as portrayed in Matthew 25:31-46 indicate the separation of saved from unsaved as an event following rather than preceding the second coming of Christ to the earth and involves the gathering of the nations before Him in their natural bodies. The unsaved will be destroyed, but the saved will be ushered into the kingdom still in their natural bodies. Neither are translated. The separation of the two is a judgment after the coming of Christ to the earth, rather than an event which occurs while Christ is still in the air on His way to the earth.

Furthermore, the judgment of Israel as recorded in Ezekiel 20:34-38 is described in Scripture as subsequent to the return of Christ and involving the physical regathering of all Israelites scattered over the face of the earth to one central place. Then the separation of the saved from the unsaved takes place, an event which would be totally unnecessary if a translation of all saints had

WATCHING

RUTH GIBBS ZWALL

Even so come, Lord Jesus, we await Thee:
Fill our hearts with longing for Thy sight,
As those who look for loved ones soon returning,
And grow not weary watching through the night.

Even so come, Lord Jesus, we implore Thee:
Fill our lips with love and winning grace,
That as we watch and work, the souls around us
May hunger for the beauty of Thy face.

Even so, come! The clouds that press and hover
Shall be our sign, the upward call is near . . .
Oh, to be faithful, found of Thee, and watching
To see our Bright and Morning Star appear.

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already taken place in connection with the second coming itself. These indications, therefore, would seem to point to the necessity of an interval of time between the rapture of the church and the second coming of Christ to establish His kingdom in which a new body of believers of both Jews and Gentiles will be called to put their trust in Christ. In this interval, usually considered the fulfillment of Daniel's seventieth week (Dan. 9:27), the awful times of trial and affliction described as great tribulation will be fulfilled.

As presented in the Scriptures, the hope of the Lord's return for His church is always one of imminent expectation. The rapture is never made dependent upon fulfillment of preceding events once the present age was begun. Believers are never exhorted to look for signs in connection with the rapture though there will be very specific signs in connection with the second coming of Christ to establish His earthly kingdom. As has often been stated, there is no unfulfilled prophecy which stands between us and the next event in God's prophetic program, the coming of Christ for His church.

Christians who are living today have seen tremendous fulfillment of prophecy in their own lifetime, and have every reason to believe that the Lord's coming may be very near. There has been an obvious preparation of the world scene for closing events of the age. Though these events will take place after the rapture, the fact that there is divine preparation already evident in the world would point to the early return of the Lord for His own.

The formation of the state of Israel, an obvious preparation for the fulfillment of Daniel's seventieth week, the alignment of the nations in much the pattern which is prophesied for the end times, the Mediterranean once again the scene of world interest and military struggle, the increase of power in the nations to the north of Palestine (particularly Russia), the rise of oriental military strength, and the increased power of destruction of human life with modern military weapons all point to an impending world struggle which it is reasonable to assume will fulfill the events leading up to the return of Christ to the earth.

In a world scene where there is little hope for relief from contemporary problems and from the uncertainty and insecurity of our day, how wonderful to have such a hope in a Saviour who loved us and gave Himself for us, who provides a present salvation accompanied by peace and joy, and who extends to us the certain hope, even as He did to the disciples in the upper room: "I will come again, and receive you unto myself; that where I am, there ye may be also." END

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LOVING HIS APPEARING

By T. Roland Philips

EVERY Christian believes that the Lord Jesus will once again appear upon this earth. We may differ about the details which precede that great event, but the fact of it is beyond dispute for every believer in the Word of God. Before He went away our Lord promised to come again and the promise of His coming is made over and over again in the New Testament. So all Christians believe that our Lord will once again appear.

Yet all Christians, I fear, do not love His appearing. And all Christians should love His appearing; the Apostle Paul reminds us that either gain or loss in the great day will depend upon whether we do or not.

The expression "having loved His appearing" is used by the apostle in his second letter to Timothy. In chapter 4 he has been writing about his imminent martyrdom and he says in verse 8 that there awaits him "a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only but also to all them that have loved His appearing" (A.S.V.).

So, evidently, to love His appearing is a commendable attitude which will bring its reward and should be the desire and the determination of all who call themselves Christians. Now the reasons for that are made plain in the Word of God.

♦ We should love His appearing, first of all, *for our own sake*. This is the most obvious and least important of all the reasons, but one, none the less, which the Scripture holds before us. When the Lord comes we shall "be caught up to meet Him in the air." We shall be with Him and with those of our loved ones who have died believing in Him. And we shall receive at His hand that which we have earned. Here we may be misunderstood and cruelly judged and mistreated, but there we shall stand before One who will "bring to light the hidden things of darkness, and make manifest the counsels of the heart," so that each

one will "receive his praise from God" (I Cor. 4:5).

As I write this my granddaughter is being graduated from high school. We are all excited, waiting for the hour when that coveted diploma will be placed in her hand, and (who knows) along with it a prize or a medal for something done above and beyond the rest. Thus it will be for those of us who have loved His appearing. That wonderful day is one for which our hearts should long.

♦ Much more important than that, we should love His appearing for *the world's sake*. These are days of uncertainty and fear. Men are creating terrible weapons of destruction, which can be used to wipe out whole populations. Men are afraid and, as never before, long for peace. But we know that peace can never come until Jesus Christ comes again. Only when He sits upon the throne of His glory will men beat their "swords into plowshares and their spears into pruning hooks."

In a commencement address given last spring at one of our universities, President Eisenhower said, "Our greatest need today is the assurance of peace among the peoples of the world." Since that is so, how ardently we should love the appearing of the One, and the only One, who can meet that need! For the sake of the world of fear-stricken men we should love His appearing.

♦ But there is a more compelling reason than either of these. We should love His appearing for *His sake*. Our Lord is now rejected and disowned by His world. He is the Son of the Householder who has been killed and cast out of the vineyard (Matt. 21:39). He sits today at the right hand of God, "expecting till His enemies be made the footstool of His feet" (Heb. 10:13). But when He comes He will enter into His glory as earth's rightful Lord and King. He will "sit upon the throne of His glory and will have dominion also from sea to sea and from the river

unto the ends of earth." "All kings shall fall down before Him: all nations shall serve Him" (Ps. 72:8, 11). Our Lord richly deserves these honors, and if we love Him we will long for the day when He takes possession of them.

In Revelation 19:7 we are told to rejoice, "for the marriage of the Lamb is come, and his wife hath made herself ready." Every prospective bridegroom longs for the day of his marriage; why should it not be so with the One "who loved us and gave Himself for us"? If we are to rejoice in that day, will He not also rejoice? And does He not even now eagerly wait for it? For His sake we should love His appearing, and for His sake we should do what we can and all that we can to make that appearing a reality.

♦ That brings us to the next thing: What does it mean to love His appearing? Surely it does not mean a mere intellectual belief in the fact of His return. There are many of us who ardently believe in the fact of our Lord's return, but who give little evidence that we pray as did John, "Even so, come, Lord Jesus." We know He will come, but our hearts rarely long for Him. And surely to love His appearing is not merely to desire Him. We can pray the above prayer and yet not love His appearing in the sense in which Paul uses that expression. What does it mean to love His appearing?

It is significant that Paul uses this term in connection with the "crown of righteousness." And the crown of righteousness is used in connection with Paul's claim that he had "fought the good fight," that he had "kept the faith," that he had "finished [his] course." Surely all of that indicates that we need to do more than merely want Him to come, if we are to love His appearing.

To love His appearing is to "set our hope perfectly on the grace that is being brought to us at the revelation of Jesus Christ" (I Pet. 1:13). The grace of God has appeared. It appeared when the

*We know the Son of
the Householder will
return, but do our
hearts long for Him?*

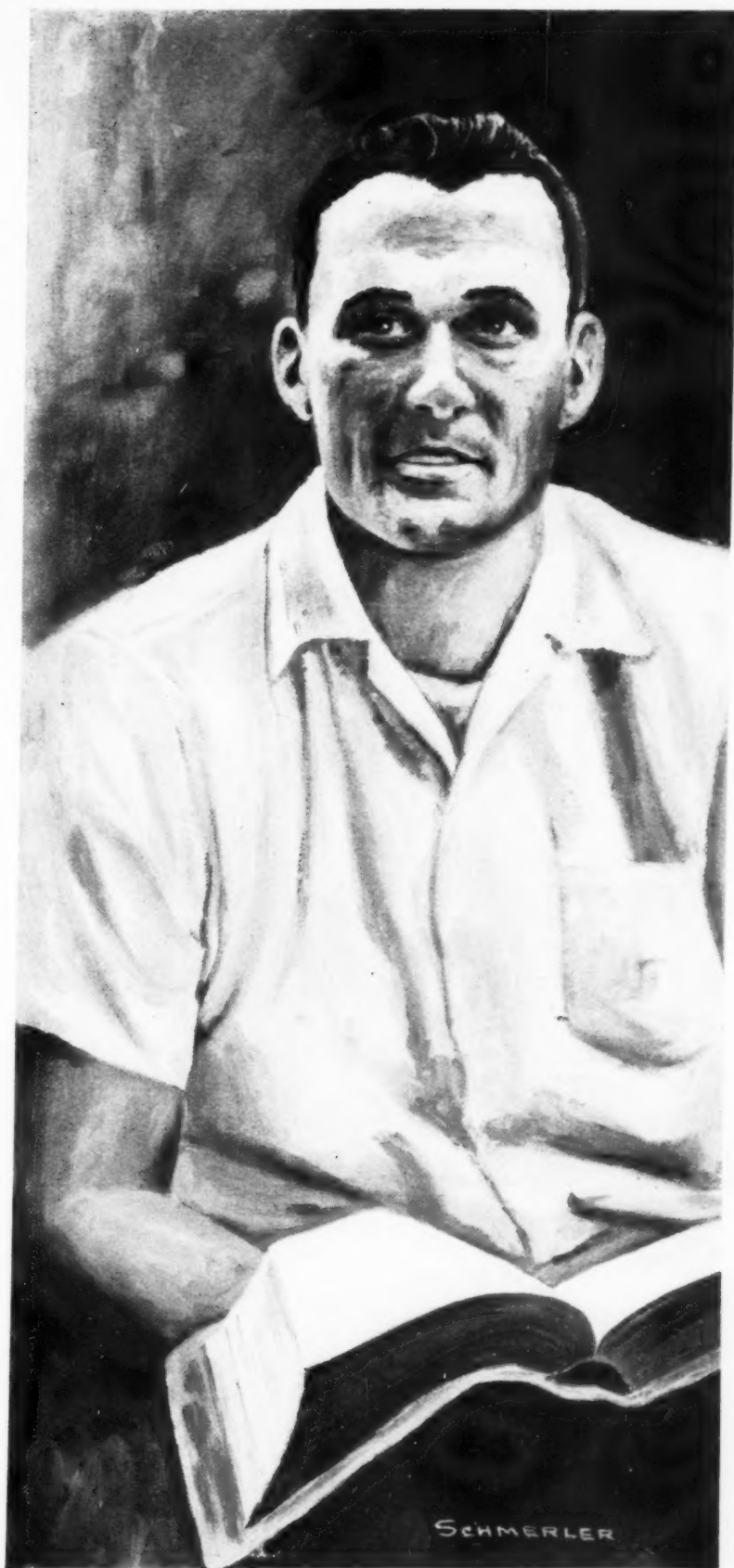
Lord Jesus came the first time, but it will shine forth in all of its matchless beauty when He comes again. And we are commanded to set our hope perfectly, wholly, completely on that great fact because of what it will do for us. It will purify us. To love His appearing is to be pure, separate, apart (I John 3:3).

If we are constantly assured that *this* day may be *the* day that today the Lord may come, we will hold ourselves in readiness for His coming. We will be careful not to dabble in the things that would displease Him. We will remember more frequently than we do that "we are a people for His own possession" (I Pet. 2:9 margin), and we will more and more "set our affections on things above, not on things upon the earth" (Col. 3:2).

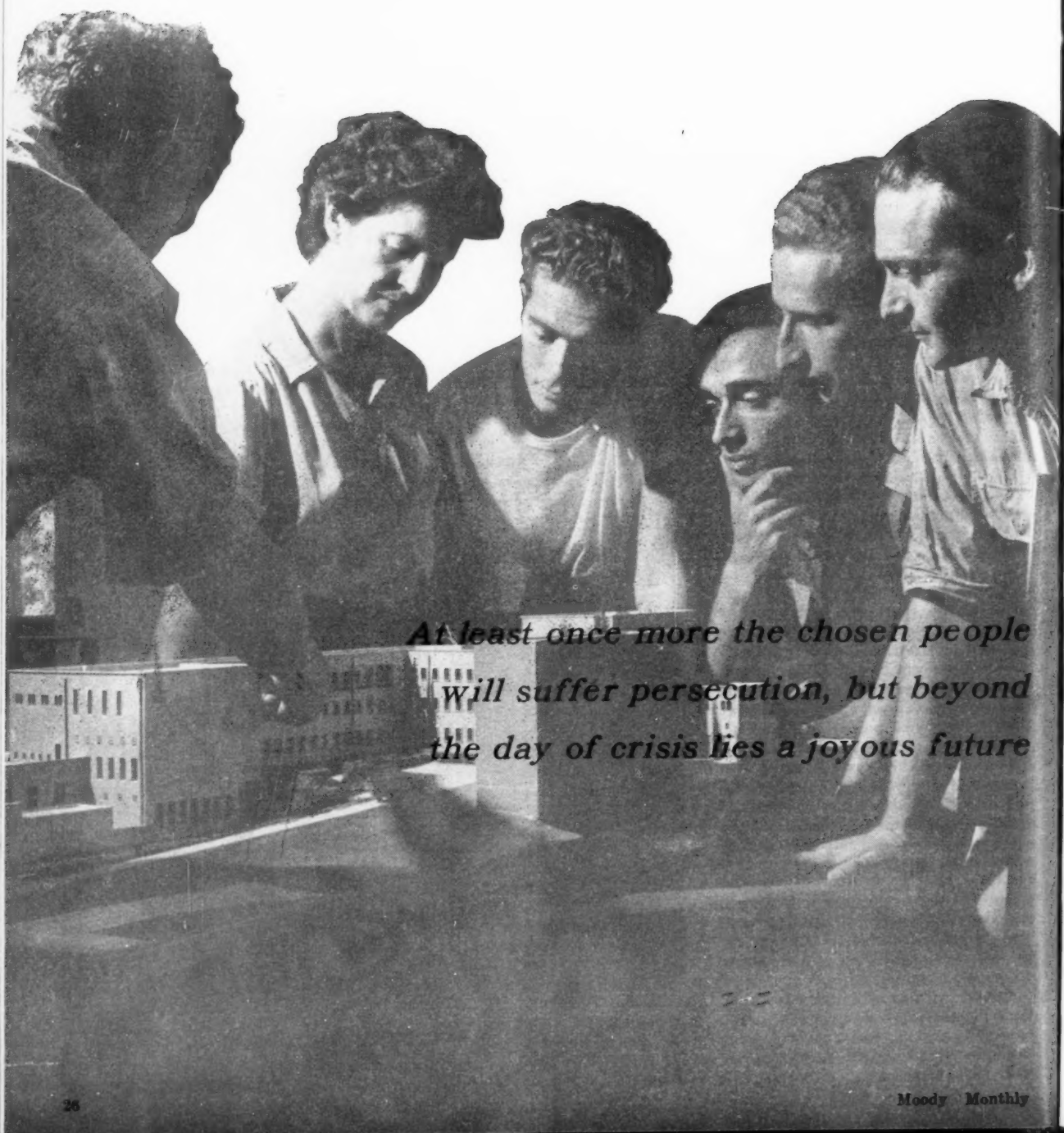
Then, too, *it will energize us!* We will "fight the good fight of the faith" with greater ardor and zeal; and to love His appearing is to do just that. I believe from the Scripture that the time of our Lord's return is dependent upon the completion of His body, the Church. He is building "one new man," and that new man is composed of all those who are united to Him. When that new man is complete, He will come. And if we love His appearing, we will do all that we can, as long as we can, in whatever way we can, to hasten that completion.

Some years ago a young man who had been through World War II was testifying in one of our meetings in Keswick. He told how he rejoiced on coming home. He was sailing upon the river toward New York, and there on the shore was a huge electric sign which read "Welcome Home. Well Done." In that great day of His appearing our Lord will say to every Christian, "Welcome Home." For our entering with Him is wholly dependent upon His work in our behalf. And He is faithful.

But will He also be able to say "Well done"? That will depend upon us. It will be our joy to hear that only if we have been separated unto Him and have been faithful in our service for Him. END



the future



*At least once more the chosen people
will suffer persecution, but beyond
the day of crisis lies a joyous future*

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Octo

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By CHARLES L. FEINBERG

Is there a future for the nation Israel? On this pivotal question all systems of prophecy divide. There is probably no more comprehensive theme in all prophecy than this.

Those who interpret the prophetic Scriptures figuratively or symbolically hold that all Old Testament predictions relating to Israel are realized in the Church, and there remain no promises for Israel in the future. On the other hand, Bible students who interpret prophecy literally find many Scriptures predicting a glorious future for God's ancient people. Indeed, so central and significant is the place of Israel in God's future program that all prophecy must be misunderstood and twisted if this phase of prophecy is not given its rightful emphasis.

One of the keenest German philosophers, Hegel, an ardent student of the philosophy of history, said when speaking of the history of Israel, "It is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle." If it is dark, the Word of God can throw light upon it. If it is an enigma, the Bible can unravel it.

The last references to Israel in Scripture in relation to their past history indicate their spiritual failure in rejecting their Messiah, the Lord Jesus Christ.

Luke states it thus: "And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:25-27; this and following Scriptures are from the A.S.V.).

Paul approaches Israel's failure from the angle of the law. Says he, "What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works" (Rom. 9:30-32).

The result of this national departure from the Lord has been their setting aside, as far as national testimony is concerned, for the centuries of the Christian era. So thoroughgoing has been this dealing of God with Israel, that many have been ready to conclude that "God is through with the Jews." But what say the prophetic Scriptures?

One of the inexplicable (on human grounds) phenomena of the centuries has been the preservation of the nation Israel. God had an ultimate purpose in view when He protected and preserved this people through the more than four hundred years of Egyptian bondage and the seventy years of Babylonian exile. Now the Lord has kept His wayward nation through almost two millennia of world-wide dispersion, persecution and wandering.

It was the prophet Jeremiah who was commissioned of God to deliver a message of almost unrelieved judgment to Israel. But it is precisely he who is so insistent that God will not suffer the extinction of the nation. The testimony is as explicit as possible: "For I am with thee, saith the Lord, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished" (Jer. 30:11; also 31:35-37 and 46:28).

Unquestionably, Israel has been kept nationally in order that there may be a regathering and restoration to the land. Our generation is witnessing the preliminary stages of this return, which is in unbelief (Zeph. 2:1, 2). The restoration to the land of promise is set forth under a twofold aspect: the first a preliminary and seemingly human movement, and the second a clearly miraculous undertaking from God. The passages are so numerous—extending from Moses to our Lord Jesus—that we shall have to be selective. The first prediction of return from world-wide scattering is found in Deuteronomy 30:1-10:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call

them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God hath scattered thee. If any of thine outcasts be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in all the work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt obey the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the Lord thy God with all thy heart, and with all thy soul."

The comprehensive scope of the passage is clear and unmistakable.

Isaiah builds upon this early testimony and reveals that the return will be patterned after the exodus from Egypt (11:11-16), that the Lord will set Israel in their own land (14:1), that the trumpet of God will supernaturally assemble the outcasts (27:13), and that when all topographical hindrances are removed, the exiles will come from the far points

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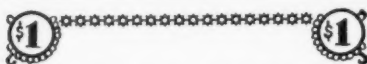
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of the compass (49:12, 13). The great evangelical prophet even points out the role that the Gentiles will play in this return (Isa. 49: 22, 23; 60: 9, 10).

As already stated, though Jeremiah was called upon to herald a message of doom, he has a glorious word concerning the return. In parallel passages he emphasizes the grand scale of the restoration (Jer. 16:14, 15; 23:3, 7, 8; 24:6-9; 30:3; 33:7-9). Ezekiel a younger contemporary of Jeremiah, with the results of Israel's disobedience manifest before him in the Babylonian exile, lifts his eyes to a better day (Ezek. 34:28) and sees that God will accomplish a regathering for His name's sake (Ezek. 36:21-32), and reunite the long divided nation (Ezek. 37:21-25).

Among the minor prophets Amos foretells a day when exiles will be over (Amos 9:14, 15); Micah predicts the assembling of all the afflicted (Mic. 4:6-8); and Zechariah specifies such a large regathering that room will be at a premium (Zech. 10:10).

In words reminiscent of Isaiah's prophecy our Lord Jesus prophesied that the trumpet of God would sound for the angels to gather God's earthly elect from all the areas of earth (Matt. 24: 29-31). Part of the regathering will take place before the time of Israel's trial, and a portion of it will be realized at the end of their age. Suffice it to say, the restoration of Israel to their land is so ingrained and interwoven into the warp

and woof of Old and New Testament (Rev. 11) prophecy, that violence must be done large portions of Scripture, if this truth be rejected.

✦ The rapture of the Church (I Cor- 15:50-58 and I Thes. 4:13-18) will find Israel, constituted as a nation, back in the land. There God will resume dealings with them, and from the place where relationships were suspended after the rejection of their Messiah. It will be a time of unprecedented distress and tribulation for the nation.

Numerous passages in the prophets treat of this time of seven years, called Daniel's seventieth week or the time of Jacob's trouble. Jeremiah gives the proper sequence of this period of judgment as after their return to the land (30:3), and continues: "Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (30:6, 7).

Daniel reveals that in this time of national distress Michael the archangel will espouse the cause of Israel (12:1). The unbelieving mass of the nation will have made a pact with the ruler of the revived Roman Empire (Dan. 9:27), but the godly will be witnessing (Rev. 7:4-17) and be purged and refined (Zech. 13:7-9).

Passages like Psalm 2:4, 5; Isaiah 26: 20, 21; Zephaniah 2:3; Zechariah 12:1-9; 14:1-5, Matthew 24 and 25; Luke 21; Mark 13; and Revelation 4-19 treat of this important period in Israel's national life. Although the time is pre-eminently related to Israel, unbelieving Gentiles will be included also (Ezek. 30:3: "a time of the nations").

★ CERTAIN Scriptures underscore the fact that during and after the tribulation period, the nations will suffer the judgment of God upon them for their treatment of God's people, Israel. This is the intent of Psalm 2:1-6; Isaiah 63:1-6; Zechariah 12:1-9; 14:1-5; and the famous conclusion to the significant Olivet Discourse (Matt. 25:31-46).

In another sense, and equally valid, part of this same prophetic era is viewed as God's special assize for Israel. Apart from the well-known passages in Malachi 3:1-6 and Matthew 24:37-25:30, the testimony of Ezekiel 20:33-38 is especially explicit:

"As I live, saith the Lord God, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am the Lord."

The events of the wilderness journeyings of Israel, when the rebellious were purged out before the entrance into Canaan, are made the pattern of the future judgment of the nation before the earthly reign of Messiah over a cleansed people.

★ It is not generally realized that the resurrection of the righteous is in several stages (I Cor. 15:22-24). The prophetic Scriptures of the Old Testament record a twofold resurrection of Israel: physical and national. Isaiah 26:19 states the first phase in general terms. But Daniel 12:1, 2 furnishes us the vital chronological element:

"And at that time shall Michael stand up, the great prince who standeth

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for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

After the time of Israel's tribulation there will be the resurrection of the godly of the nation of all periods. The unsaved will appear at the Great White Throne (Rev. 20:11-15).

The national resurrection of Israel is another way of stating their reinstatement as a nation into the favor of God. The famous passage by Ezekiel on the valley of dry bones (37:1-14) graphically depicts this transaction. Isaiah has in mind the same prophetic event in 66:7-9:

"Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I that cause to bring forth shut the womb? saith thy God."

The event will be so startling and unprecedented that the prophet introduces it by a repetition of attention-arresting questions.

♦ WHEN the student of prophecy comes to the subject of the repentance and salvation of Israel, he is confronted at once with what the French call an embarrassment of riches. It is like going into the forest to find trees; it is all trees. As was stated above, Moses predicted this important event (Deut. 30:1-10, especially verses 2, 6, 8, and 9). No prophet excels Isaiah when he dilates repeatedly on this theme (2:1-4; 44:22, 23; 59:20, 21; 61:1-3).

The reader of Scripture who finds Jeremiah dwelling only on judgment will be surprised to find the large place he gives to the conversion of his people to the Lord at the end of their tribulation (the famous passage on the new covenant in 31:31-34; 32:37-41; and 33:14-17). Micah does not close his message before he describes the removal of the transgression of Israel (7:18-20), and Zephaniah, who is so full of the message of the day of God's wrath, will not conclude his testimony until he gives us a golden passage that sets the heart to singing (3:14-20). James the Wise at the Council of Jerusalem points to the day when "the residue of men may seek after the Lord" and goes on to speak of the conversion of the Gentiles as

"... all Israel shall be saved . . . for the gifts
and calling of God are without repentance."

well (Acts 15:17). The words of Hosea (5:15) beautifully dovetail with those of our Lord Jesus (Matt. 23:37-39).

Zechariah, the greatest of the minor prophets, declares: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (12:10).

At that time they will enter into the fountain opened for the world at Calvary (Zech. 13:1). The Spirit of God has allowed us to know beforehand the heartfelt confession of Israel as they come to the Lord. It is none other than Isaiah 52:13-53:12.

Paul, having made a comprehensive comparison in Romans 11:15, states Israel's conversion thus: "And so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob: and this is my covenant unto them, When I shall take away their sins" (Rom. 11:26, 27). The chronological setting is found in Romans 11:25. No event of the future is more certain and assured that the repentance, conversion, and salvation of Israel.

♦ The feasts of the Lord in Leviticus 23 serve as an indicator of the sequence of events in Israel's national life. It is the Feast of Trumpets, the Feast of the Day of Atonement, and then the Feast of Tabernacles. Such is the order: regathering, repentance, and rest. Rest will be theirs in both millennial and eternal glory. This people, so long without a country of their own and now with a political economy which rests so uneasily, has been promised a kingdom of matchless glory. Daniel foretold it (7:22), our Lord predicted it (Matt. 19:28), and John foresaw it (Rev. 20:4-6).

This vast theme is best studied under

several features which characterize the millennial and eternal state. The glories of the millennial era will be heightened and merge into those of the eternal ages. During the reign of the Messiah over Israel drastic geographical innovations will take place. Waters will be dried up to allow them passage (Isa. 11:14-16); barren places will become gloriously productive (Isa. 35:1-7 and 65:8-10); and the entire land of promise will undergo radical topographical transformation (Zech. 14:9-11).

Politically, they will no longer be under the domination of their enemies (Isa. 11:14); they will be the head and not the tail of the nations (Isa. 60:1-22); King Messiah will arbitrate the disputes of nations (Isa. 2:1-4) with the absence of war; faithful leaders will be granted them (Jer. 23:4); and the Davidic dynasty will be restored in unparalleled splendor (Hos. 3:4, 5; Amos 9:11; and Ezek. 37:22-25).

Socially and economically, Israel will be provided for with the bounty of the King (Hos. 2:18; Isa. 30:23-25; Ezek. 36:30; Mic. 4:4; Isa. 65:17-25; and 66:10-14, 22).

Above all, Israel will be transformed and transfigured spiritually as the spiritual leader of the nations. As has been stated, they will be redeemed (Isa. 60:21; 62:1-12); they will be witnesses to the nations (Zech. 8:8, 20-23); God's sanctuary will be in Jerusalem (Ezek. 37:26 and Mal. 3:3, 4); the Spirit will be poured out upon them (Joel 2:28, 29); and Jerusalem will be God's throne (Jer. 3:17). What a glorious prospect indeed!

From Genesis 12:1 through Malachi and large segments of the New Testament, Scripture relates to Israel directly or indirectly. Prophecy has largely to do with earth, so Israel as a people of earth has a large place in it. Let us remember Psalm 102:13; pray the prayer of Isaiah 62:6, 7; and realize the soul prosperity of Psalm 122:6. Blessed forever more be the Lord God of Israel!

END

THINGS THAT REMAIN IN A CHANGING WORLD

Rev. 22:16-21

I. The Person—"Our Lord Jesus Christ" (vv. 16, 21)

II. The Proclamation—"Come" (v. 17)

III. The Prophecy—"These things" (vv. 16, 18, 19, 20) ("the faith . . . once delivered"—Jd. 3)

A. Don't add (v. 18)

B. Don't subtract (v. 19)

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men have dreamed can
come about in only one way*



s in prophecy

By PHILIP R. NEWELL

IN order to understand prophecy, which deals with the future, we must also know in some measure history, which deals with the past. Moreover, we must understand the significance of the various subjects dealt with in both history and prophecy.

For help in these two vital areas, let us turn first to the revelation which God has given in His Word.

The original creation, we learn from Scripture (Gen. 1:1), was an undivided kingdom ruled over by the Eternal Being whom we know as Father, Son and Holy Spirit. Earth's original inhabitants, and all other intelligent beings (the angelic creation, and presumably any other intelligences in other spheres of the universe of which we have no knowledge) rendered worship and allegiance to God (Prov. 8:27-31; Isa. 45:18; Ezek. 28:5).

The rebellion of Satan (Isa. 14:12-14; Ezek. 28:14-18) divided this into two henceforth irreconcilable realms: (a) the kingdom of God, and (b) the "power of darkness" (Col. 1:13), of which Satan is the recognized prince (John 12:31; Luke 4:6; Eph. 6:12). The subsequent disobedience and fall of man delivered our planet into Satan's dominion, where it has remained ever since (I John 5:19).

We also know from Scripture that God and His great adversary have specific plans for the future history of earth and its inhabitants, including a visible, human representative who is to exercise dominion over the earth. These are, for the kingdom of God, His Son, Jesus Christ (Ps. 2:6-8; Dan. 7:13, 14; I Cor. 15:24, 25; Heb. 1:2; Rev. 19:15, 16); for Satan, he is the man of sin, Antichrist, the son of perdition (Dan. 7:25; 8:25; 9:27; 11:36; II Thess. 2:3-10; Rev. 13:3-7; 19:19, 20).

Behind the outward scenes of human affairs, God and Satan are both working by means of specific influences designed in each case to prepare the way for final open manifestation of their respective representatives as earth's universal ruler. For the kingdom of God, these are the "mysteries of the kingdom" (Matt. 13:11), and for the prince of darkness, the "mystery of lawlessness" (II Thess. 2:7; Rev. 2:24).

History is the record of various phases of the working and conflict of these influences. *Prophecy* (Bible prophecy, that is) is the inspired declaration by God of the ultimate future outcome of these great conflicting forces. Prophecy has to do with two great personages, Christ and Satan, and the eventual fulfillment of the basic truth of the first prophecy (Gen. 3:15): the final, complete victory of our Lord over Satan, although the Victor's heel was to be bruised in the conflict (as fulfilled at Calvary, where Satan was seemingly triumphant).

✦ The first Biblical accounts of the human race concentrate upon all of mankind in general, before and immediately following the Flood. But after human wickedness began again to multiply in the earth, Biblical interest focuses on Israel, as God's chosen representative on earth (Gen. 11:27 to II Kings 25:21). But Israel, having apostatized from the divine calling, was judicially set aside (beginning with the Assyrian and Babylonian conquests of Israel and Judah, II Kings 17:6, 7; 25:1-21). "The times of the Gentiles" mentioned by our Lord in Luke 21:24 had their beginning point right here.

The language of God through Daniel to Nebuchadnezzar of Babylon was very specific as to this: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all" (Dan. 2:37, 38).

The remarkable prophecy of which this was the beginning then proceeded to portray the whole course of Gentile dominion on earth from that point (about 603 B.C.) until the second advent of Christ. The kingdoms of Medo-Persia and of Greece were depicted as succeeding the Babylonian, and the Grecian in turn was to be followed by a fourth world dominion (never referred to by name in Daniel, because emphasis is upon its final stages, when its capital will be established at Babylon, rather than upon

Rome, the city of its origin). This fourth world empire is represented as continuing until its replacement by the kingdom of Christ, represented in the prophecy by the supernatural, destroying stone of Daniel 2:34, 35, 45.

It is significant that the fifth kingdom of this great prophecy, that of God and His Christ (Rev. 11:15), is to replace the fourth kingdom in its final form—without the interposing of any other. This final form is put before us as a ten-membered confederacy, represented by the ten toes of the image of Nebuchadnezzar's dream (Dan. 2:41-44) and by the ten horns of the fourth wild beast, seen by Daniel in his own vision (7:7, 24).

Since this fourth kingdom in its final form can include only the territory forming part of the Roman Empire at the height of its power, it is apparent that neither Russia nor any of its European satellites can be this fourth kingdom, or can be incorporated into it.

This ultimate form of the fourth kingdom will consist of ten federated kingdoms, five each in the areas constituting the two original divisions of the Roman Empire (represented in the prophecy by the two legs of the image, terminating in five toes on each foot). Daniel 8 reveals that Greece, Turkey, Egypt and "Syria" (plus territory included under Seleucus in that division of Alexander's kingdom) constitute four of the five in the eastern division. And it is significant that France, Spain and England continue to the present moment as potentially three of the five to make up the eventual western division.

With the setting aside of Israel, there commenced an epoch of human history designated by our Lord as "the times of the Gentiles" (Luke 21:24). This is presented as indefinite as to duration, and is sharply distinguished from the specific total of 490 years decreed for the accomplishing of all God's final purposes respecting Israel (Dan. 9:24-27).

The final seven years of this latter period have not yet transpired. The further words of our Lord in Luke 21:24 indicate that the final seven years decreed upon Israel and the times of the Gentiles (during which Jerusalem is to

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be trodden down of the Gentiles) will
have a simultaneous terminus.

Commenting on the characteristics of
these terminal days, our Lord predicted
the phenomena of Luke 21:25, 26: "signs
in the sun, and in the moon, and in the
stars; and upon the earth distress of
nations, with perplexity; the sea and the
waves roaring; men's hearts failing them
for fear, and for looking after those
things which are coming on the earth:
for the powers of heaven shall be shaken."
None of these specific manifestations are
yet apparent, except perhaps the begin-
ning of the ultimate general "distress of
nations."

But the actual terminus itself will be
our Lord's visible return (v. 27), preceded
by the catching away of the living and
resurrected saints of I Thessalonians 4:
15-17 at the beginning of the final period
designated as the "coming" or "presence"
(Greek, *parousia*) of the Lord. It is sig-
nificant that our Lord Himself plainly
indicated the general characteristics of
those yet future days as being identical
with the days of Noah and of Sodom
(Matt. 24:37-39, cf. Gen. 6:5-12; also
Luke 17:26-30, cf. Gen. 19:4-9).

♦ DETAILED consideration of the principal
characteristics of these long past days as
suggested in Scripture should awaken us
to a sober realization of the advanced
duplication of such conditions, generally,
in our own days. The days of Noah (that
is, the days of his life "that were before
the flood," Matt. 24:38) were notable for
at least five special characteristics.

1. They were days of *universal corrup-
tion*: "All flesh had corrupted his way
upon the earth" (Gen. 6:12). This meant
essentially an abandonment of the di-
vinely established principle that human
marriage results in an indissoluble union
wherein two become "one flesh" (Gen.
2:24). In the five years from 1950-1955,
in thirty major cities of the United
States, total marriages were equaled or
exceeded by divorces. The general moral
corruption of our day is too well adver-
tised in the literature and entertainment
programs of our culture to need any
emphasis here; current headlines from
the press speak for themselves.

2. They were days of remarkable
scientific achievement (Gen. 4:19-22).
The first recorded polygamist became the
father of men whose lives were notable
for the contributions each made toward
alleviation of God's curse upon the
ground because of sin, particularly Tubal-
cain, "an instructor of every artificer in
brass and iron." Details are omitted here,
but enough is suggested to convey the
distinct idea of "progress"—which in our
own days has reached a point at which
mankind in general is ready to believe
that ultimately man can control his own
destiny, including his indefinite perpetu-
ation in this life.

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Who indeed can begin to evaluate the unconscious impact upon modern man's thinking of the major scientific breakthroughs achieved in the second half of this century? The combined results of the diversified explorations and investigations of the International Geophysical Year now in progress will inevitably, in the words of Dr. K. N. Ramanathan, "do inestimable good toward the unification of mankind." One of the inevitable consequences of such unification will, of course, be the return to that outstanding characteristic of the days of Noah when "the whole earth was of one language and of one speech."

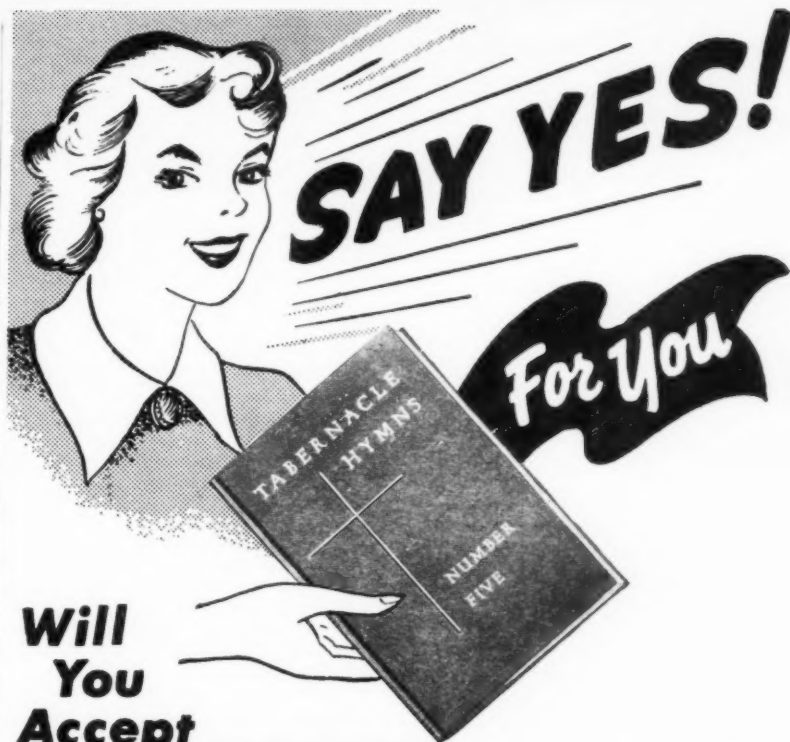
3. They were days of complete *break-down of separation* between the people of God and those whose portion was in this life. Of the descendants of godly Seth, listed in Genesis 5, only Noah's family was left clearly distinguished from the descendants of Cain, previously listed in Genesis 4. "And the Lord said unto Noah, Come, thou and all thy house, into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1).

The modern counterpart of this breakdown in separation was already noticeable in Paul's day (I Cor. 5:1; II Cor. 6:14-17), and was an outstanding characteristic of one of the seven churches of Revelation 2 and 3, that one which is believed to depict the Church's condition at the end of the age (Rev. 3:14-18).

4. They were days of *scornful rejection of divine warning* (Gen. 6:3, cf. Matt. 24:38, 39). The Spirit of God anticipated the very condition which prevails today concerning the message of Christ's coming in judgment: "In the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (II Pet. 3:3-7).

5. They were days of never-since-equalled *communication between human beings and the unseen world of spirit beings*. Space does not here permit more than mention of the fact; for a discussion in detail, see *Earth's Earliest Ages*, by G. H. Pember, available through Christian bookstores. The modern recrudescence of this ancient evil is terribly apparent today in the cults of spiritism, Theosophy, Christian Science, Mentalphysics, Unity, Bahaism and all the other departures from the faith which the Spirit of God long ago anticipated in I Timothy 4:1-3 (cf. I Cor. 10:20).

To the thoughtful mind which looks beyond the superficial, it is increasingly apparent that the minds of men in the world in general are already far advanced in the conditioning necessary to accept Antichrist, the predicted leader of the final fatal apostasy. In man's own estimation, the race is already a half step across the threshold of entry into that utopian age which men have dreamed of



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since the Fall—but a glorious age which God has decreed can be realized only by the return of the Lord Jesus.

★ OUR consideration of Gentile matters will not be complete without some reference to *Babylon*, described in Jeremiah 51:7 as having been "a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."

From the very beginning, Babylon on the Euphrates was an established base for Satan's opposition to God and His people. Here was founded the first world empire (Gen. 10:3-10). Here was formed that ancient secret society (based on the supernatural revelations of fallen angels—"the gods"—to men) from which ultimately developed the Eleusinian mysteries of Greece. Here was the origin of the teaching of many modern cults that man must work his way back to God through various reincarnations—from the very outset, the satanic contradiction of the divine principle of man's access to God through blood sacrifice.

The system is symbolized in Revelation 17 by a resplendent harlot, "with whom the kings of the earth have committed fornication." She is shown riding upon the beast which symbolizes the final form of Gentile government, with the ten federated kingdoms already noticed in our studies in the ten toes of the image of Nebuchadnezzar's dream (Dan. 2), and the ten horns on the fourth beast of Daniel's own subsequent vision (Dan. 7).

The Babylonian system is to be destroyed by the ten kings under Antichrist (Rev. 17:12, 13, 16, 17), undoubtedly when Antichrist demands worship of himself in the temple at Jerusalem, opposing and exalting himself "against all that is called God, or that is worshiped" (II Thess. 2:3, 4).

In contrast to this destruction of the system Babylon, a literal city of Babylon is plainly to be destroyed, as detailed in Revelation 18, by a great earthquake (Rev. 16:18-20; 18:21). Further contrast between the system and the city is seen in the fact that the ten kings of Revelation 17 "hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire," but the same kings in Revelation 18 bewail and lament the destruction of the city of Babylon (vv. 9, 10).

Hence, the system and the city are seen to be distinct, but with a mysterious connection, originating, as we have seen, at ancient Babylon under Nimrod, whose defilement after his death by his profligate wife was the actual beginning of the system.

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[Continued on page 64]

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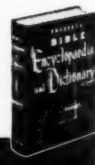
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IN THE STUDY

An Outline Study of Old and New Testament Prophecy

It is paradoxical indeed, in this critical time in which we are living, when men everywhere are more concerned with events to take place on this earth than probably at any time since the fall of Rome, that there is so little material available which attempts to comprehensively survey those many fascinating portions of the Word of God that give us divine light upon the future. Works on the general subject of eschatology are appearing regularly, but some of these are dominated, not so much with a conviction that the Scriptures are the inspired Word of God, as with philosophical or theological presuppositions.

The whole concept of "realized eschatology" has created a great literature in the last forty years, and we have many books, some of them very important, on the subject of the kingdom of God. But where is the volume today that deals adequately with all the major themes of Biblical prophecy? Such a comprehensive study is, of course, the only way to gain a proper understanding of this particular aspect of Biblical truth.

In this series, I should like simply to outline this material, with little interpretation, leaving it to the student himself to come to conclusions on the basic meaning of these various passages.

This is, in my opinion, the supreme time for Christians to begin an earnest study of the prophetic scriptures. In the first place, world conditions call for such a study. Israel is back in the land, an independent state for the first time in 2500 years! Biblical nations and sites of the Near East that for hundreds of years were hardly more than names in a Bible geography are today on the front pages of our newspapers.

In fact, what is taking place in this

Biblical area is of more significance than that which is occurring in any other part of the world. Just naming the places that appear in our newspapers every day takes us back to the pages of Holy Scripture — Israel, Jordan, Jerusalem, Lebanon, Syria, Damascus, Egypt, Cyprus, Arabia and Iraq, nothing else but old Babylon. Turkey, in Asia, embraces that area in which St. Paul traveled, and in which the seven churches of Asia of the Book of Revelation were located.

♦ MOREOVER, we are living in what is everywhere described as an *apocalyptic* age, a time of convulsion, of disturbances and movements which involve the whole world, and it is our Bible, particularly the Book of Revelation, that predicts a time when activities of governments and leaders of nations will have world-wide implications.

Much of the literature being written today concerns the future. Some weeks ago on the television program, "Johns Hopkins File," six or seven professors of that famous institution occupied the period by telling what was coming in their own separate departments of research. *Fortune* magazine has recently carried a number of articles regarding the future. Many scientists, and some economists, are devoting a great deal of time to writing on this subject. Men everywhere are interested in the future, and this is the opportune time for directing their attention to what the Bible says about the days to come—provided one knows what the Bible does say about these subjects.

The Protestant Church as a whole is missing a great opportunity in not adequately instructing its members in this area of divine revelation, and is thereby, unfortunately, giving an opportunity to the false cults to mislead and deceive people concerning the future by their twisted and perverted concepts of Bibli-

cal revelation. If men and women do not find the interpretation of Bible prophecy in their own churches, many will turn to the cults where they are told they will find it.

♦ FINALLY, we are witnessing today a revival of interest in Biblical theology. The last thirty years have seen a quickening in this such as no one expected at the turn of the century. Prophecy should be a major part of Biblical theology; instead, it is the most ignored of the principal areas of Biblical revelation. The following statistics are indicative of the large amount of material on prophecy contained in the Word of God. (I would not be dogmatic about these figures. They are my own, and three or four re-examinations of the subject would probably result in some revision in various sections, but not of any basic importance.)

Book	Words
Genesis—Nehemiah	24,500
Psalms	3,300
Isaiah	30,000
Jeremiah	11,900
Ezekiel	36,750
Daniel	5,200
Minor Prophets	14,000
Total	125,650
Synoptics	12,682
John	1,820
Acts	1,390
Pauline Epistles	4,066
Petrine Epistles	1,088
Hebrews	150
Jude	106
Apocalypse	11,600
Total	32,902

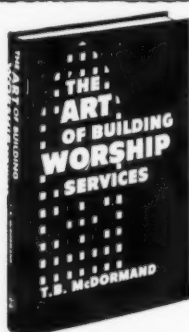
Grand Total: 158,552 words, or two-thirds the number of words in the New Testament.

One might say that there are eighteen

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

October, 1958

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major prophetic themes in the Word of God. In this opening article, I should like to introduce two of these, the first very briefly.

The Initial Prophecy Concerning the Three Major Races of Mankind (Gen. 9:24-27)

The nomenclature of anthropology for centuries has been dominated by this passage, and the most recent encyclopedias refer to the Japhetic, the Hamitic, and the Semitic races. This threefold division was given after the destruction of most of mankind by the flood. I am not interpreting here, but for a study of this passage I recommend a chapter on these four verses in H. Grattan Guinness: *The Divine Program of the World's History* (London: 1888), pp. 55-111.

Prophecies Regarding the Nations

This is perhaps the most ignored subject in all the literature of prophetic interpretation—and if ever the prophecies regarding the nations, most of them in the Near East, needed to be reconsidered, this is the time.

1. Prophecies which include all the nations of the earth, or the kingdoms of the earth, or the kings of the earth, or all the tribes and peoples of the earth, etc. The phrase "all the nations of the earth" occurs, significantly, in the basic promise to Abraham (Gen. 18:18; compare 12:3; 22:18, quoted in Gal. 3:8). Jeremiah 25 is particularly concerned with all the nations of the earth, see, e.g., vv. 15, 17, 26, 30, 32.

All nations shall drink of the wine cup of God's wrath (this passage, also Rev. 14:8; Jer. 51:7, 57; 18:3; Rev. 6:15; 19:19. See also Isa. 26:20, 21; 13:4, 11; 14:7, 8; 14:26; 18:3.) One of the most frequent references to this subject pertains to the Lord bringing all the nations of the earth up against Jerusalem, a subject to be more carefully studied in our discussion of Jerusalem (Isa. 29:7, 8; Joel 3:2, 11, 12; Zech. 14:2).

2. The judgment of God upon specific nations surrounding Israel. The three larger groups are named in Isaiah 13-27, Jeremiah 46-51, and Ezekiel 25-32. For briefer passages see Amos 1:3; Zephaniah 2:4-3:13; Zechariah 9:1-7, and the remarkable 83rd Psalm, which seems to have particular reference to conditions prevailing in the Near East today. A preliminary prophecy is in Numbers 24:17-24.

Following are some paragraphs from my volume, *Egypt in Biblical Prophecy*:

"It is not without significance that in the fundamental collection of Isaiah, ten nations are listed. This inevitably reminds one of another grouping of ten nations, represented by the ten toes of Daniel 2, and the ten horns of Daniel 7, as well as Revelation 12:3; 13:1; 17:3, 7, 12, 16. The ten nations of Isaiah's group

are not to be entirely identified with the ten nations forming the Roman Empire, but the fact that both should consist of ten separate units is interesting. The ten nations and cities (some of these are cities, but for convenience, I'm using the general designation 'nation') appear in the following order: Babylon—fifty-nine verses of text, the longest of any separate prophecy here—Philistia, Moab, Damascus, Ethiopia, Egypt, Dumah (which is Edom), Arabia, the Valley of Vision, and the city of Tyre.

"The Jeremiah passage contains eight instead of ten specific nation prophecies. Six of these are found also in the Isaiah collection, but two of them are new: the prophecy against the Ammonites (49:1-6, also Ezek. 25:1-7), and the brief prediction concerning Kedar and Hazor (49:28-31). Strange to say, while the Isaiah section opens with an extended statement concerning Babylon, and the Jeremiah section account concludes with an even longer prophecy in this area, the name is not even mentioned in the Ezekiel section.

"The collection of prophecies in Ezekiel concerns but seven different geographical areas. Four of these are set forth in both Isaiah and Jeremiah, namely the prophecies against Edom, Egypt, Moab and Philistia; one in Jeremiah pertaining to the Ammonites; one in Isaiah, regarding Tyre (23:1-18); while one is unique in Ezekiel, that relating to Zidon (28:20-24). Taking the sequence of the prophecies in Isaiah as basic, the order in which the cities and nations appear in the groupings of Jeremiah and Ezekiel in relation to it are as follows:

Isaiah	1	2	3	4	5	6	7	8	9	10
Jeremiah	9	2	3	6	7	1	5	0	0	0
Ezekiel	0	4	2	0	0	7	3	0	0	5

"Various passages in these three collections of nation prophecies have not seen fulfillment—predictions relative to Babylon, to Moab, to Israel, to the end of this age, to certain conditions prevailing throughout the world. Thus, while it is true that Babylon did fall, as foretold in Isaiah 13 and 14, and the Babylonian Empire did come to an end when the Medes captured the city in October, 539 B.C., during the reign of Darius, there are certain elements of this prophetic utterance which were not fulfilled then, and which, if the prophecy is to be interpreted literally, await fulfillment. The physical phenomena described in 13:10, the stars of the heavens not giving light, and the sun and moon being darkened, were not observed at that time, as far as we know. The Lord did not then visit Jacob with rest (14:1-3), the Assyrian was not then trodden under foot in Palestine (14:25), and God's entire purpose was not then accomplished on the whole earth (14:26).

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"Unfulfilled prophecies are also evident in the almost totally ignored, though extensive prophecy against Moab in Jeremiah 48. Certainly the concluding prediction, 'Yet will I bring back the captivity of Moab in the latter days, saith the Lord' (48:47) has not come to pass; likewise the words concerning Ammon, 'But afterward I will bring back the captivity of the children of Ammon, saith Jehovah' (49:6).

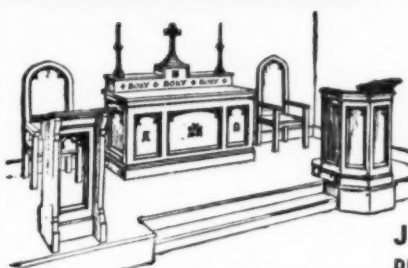
"It is, however, in carefully examining the prophecies involving Israel that we are compelled to acknowledge that many of these utterances still await fulfillment, unless the prophecies are to be cancelled, as some suggest. A good example is in the opening verses of Isaiah 14: surely the condition described here has never been witnessed by mankind: 'For Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and handmaids: and they shall take them captive whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve.'

"At no time in history could one say that the promise of Jeremiah 50:20 had been carried through, and not yet has Israel enjoyed the blessings outlined in Ezekiel 28:25, 26: 'Thus saith the Lord Jehovah: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob. And they shall dwell securely therein; yea, they shall build houses, and plant vineyards, and shall dwell securely, when I have executed judgments upon all those that do them despite round about them; and they shall know that I am Jehovah their God.'

3. The four successive empires of the Book of Daniel, especially chapters 2 and 7—the Babylonian, Medo-Persian, Greek and Roman. In chapter 8, the two empires are the Persian and the Greek. There is an enormous literature on these empires. I commend the volume by Boutflower, *In and Around the Book of Daniel*; the commentaries by Keil, Tregelles, Pusey, Seiss, and the pages in *The Bible Commentary*, edited by F. C. Cook.

4. The northern confederacy of nations, headed by Gog (Ezek. 38 and 39). In an excellent note on these nations, Keil says: "The army of Gog consisted not only of wild Japhetic tribes who had not yet attained historical importance, but

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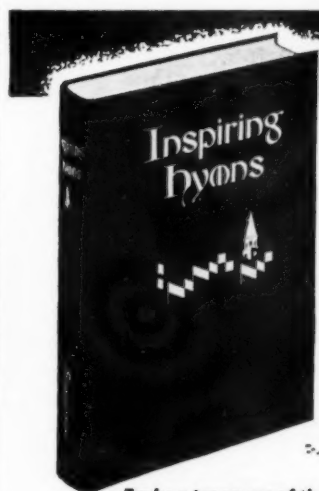
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of Hamitic tribes also, of peoples living ... on the border of the then-known world. These are all summoned by Gog and gathered together for an attack upon the people of God. This points to a time when the people of God ... will stand in the center of the historical life of the world."

5. The perpetual conflict of the kings of the South (Egypt) with the kings of the north (Syria, and probably Assyria), Daniel 11. May I here direct attention to a chapter in my volume mentioned previously, *Egypt in Biblical Prophecy*, devoted entirely to an examination of this difficult passage (pp. 157-188)?

6. Prophetic utterances against individual nations, e.g., Edom, to which the entire book of Obadiah is devoted, and Mount Seir (Ezek. 35). Edom is equivalent to Mount Seir, and is identified with Esau (see Gen. 25:30; 32:3; 36:1, 8, 19-21, 30; Num. 24:18). Included here also should be the reference to Idumea in Isaiah 34:5. 6. Petra was included in Edom.

7. A federation of ten kings, opposed to God, at the end of the age (Dan. 2:41, 42; 7:7, 24; Rev. 13:1; 17:3, 12, 16). These kings will all be controlled by demons (Rev. 16:13-15).

8. The kings of the earth, in anger (Rev. 11:18), will federate against the Lord's Anointed (Ps. 2), a prediction fulfilled in a preliminary way at the time of Christ's crucifixion (Acts 4:25). Among these are mentioned particularly the kings of the East (Rev. 16:12). They are deceived by Satan (Rev. 20:3) and by Babylon (Rev. 18:23).

9. At the end of the age, Christ will smite these nations (Isa. 24:21; Rev. 2:26; 19:15; Hag. 2:21, 22). This relates in part to the Battle of Armageddon (Isa. 34; Joel 2:1-11; 3:1-16; Rev. 19; etc.).

10. As ruler of the kings of the earth, Christ will reign "with a rod of iron" (Rev. 1:5; 12:5; 19:16).

11. During the millennium, believers are also to have authority over the nations (Rev. 2:26, 27; cf. Luke 19:17-19).

12. The nations of the earth will come to Zion to seek the law of the Lord (Isa. 2:1-5; Zech. 8:20-23; Mal. 1:1; perhaps Rev. 15:4 belongs here).

13. The nations of the earth will be deceived once more after the millennium (Rev. 20:8).

14. The nations of the earth will walk in the light of the glory of the new Jerusalem (Rev. 21:24, 26, a very difficult passage).

Note: Among the nations discussed in the prophetic Scriptures, the one given the most attention is Babylon (see especially Isa. 13:1-22; 14:18-27; 47; Jer. 50, 51; Rev. 17, 18—a total of 198 verses). Some of these predictions have been fulfilled, others await fulfillment. This is

modern Iraq. For interesting studies of this subject, see Benjamin Wills Newton: *Babylon and Egypt* (3rd ed., 1890) and G. H. Pember: *Babylon and the Antichrist*.

✦ In spite of the extensive and ever-increasing literature of Biblical geography, one particular aspect of this subject has been strangely neglected, namely, the geography of the fulfilled and unfulfilled prophecies of the Bible. A few elementary maps have been constructed which attempt to set forth the boundaries of a Roman Empire according to Daniel 2 and 7. There are some charts—for the most part in literature seldom seen—of the realignment of the tribes of Israel according to Ezekiel 48:1-9, and of course we often see photographs and drawings of the Valley of Jezreel, the Plain of Megiddo. But, as far as I am aware, no complete investigation has ever been undertaken of the geography of the prophecies of the Old and New Testaments which are identified with specific sites.

Here is an opportunity for a work that could prove of inestimable help to Bible students. Several years ago, a student in my seminary class in English Bible, a graduate of a well-known technological institute, submitted as a term paper, at my suggestion, a map covering only the geographical prophecies of Isaiah. He was able to locate ninety-eight sites in this one study excluding the many prophecies relating to Israel, Judah, and Jerusalem. Actually, fifteen different nations are the recipients of predictions concerning their future in the three great collections of nation prophecies in Isaiah, Jeremiah, and Ezekiel (*Egypt in Biblical Prophecy*).

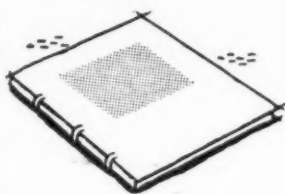
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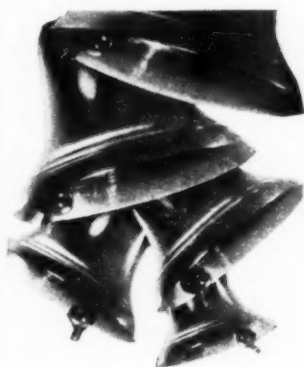
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A Service Department for Christian Workers

October • 1958

Volume 6 • Number 1

Presenting this year's
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The Message of the Bells

By Elizabeth Brown

"THE Message of the Bells" is a complete Christmas program in four parts, "The Message of Love," "The Message of Peace," "The Message of Joy" and "The Message of Salvation." The program should be presented on a simply decorated platform toward the back of which are two curtains or two sliding panels of cardboard or composition board bearing a large bell with the words, "The Message of the Bells."

The curtains or panels are so arranged that they pull aside to reveal a smaller platform at the rear (see sketches next page) for pantomime scenes. Scenes on this platform are thus viewed between the divided halves of the bell. When closed, the curtains or panels permit scenes to be prepared while the program is in progress. No other curtain is needed.

A homelike grouping of three or four pieces of furniture (providing seats for four) is placed at one side of the main platform in such a way that it will not interfere with pantomime scenes. A star-shaped light overhead is recommended for use during the solo, "O Holy Night," and a spotlight or other special lighting should be arranged for pantomime scenes.

The only costumes required are those worn by the shepherds and the wise men. These may be made for the occasion or improvised. Also needed are at least three different bells, each with different tones.

In addition to those taking visible part in the program, you will need a narrator, two older boys to pull open the bell doors and either one or two responsible persons to ring the bells as these sound effects are needed.

The program follows:

PROCESSIONAL: "Hark, the Herald
Angels Sing"

(Congregation stands as children taking part in the program march into the auditorium and take their places. All remain standing for prayer.)

PRAYER

RECITATION: "Christmas Welcome"
by a small boy.

Welcome to our program;
I'm just a little boy.
But I can tell you something
To fill your hearts with joy.

We've come to tell of Jesus
Who one night long ago
Came down from heaven's glory
Because He loved us so.

Tonight we'll sing His praises
This Christ from heaven above—
So listen close, this message hear,
The message of His love.

(Lights out except for star high over
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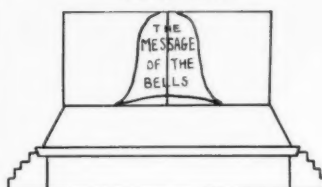
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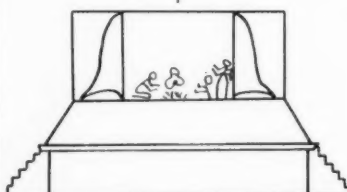
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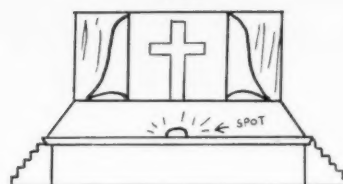
The Platform



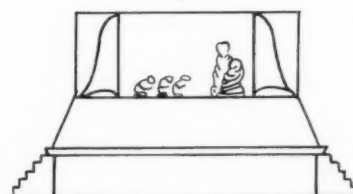
The Shepherds



The Cross



The Wisemen



Platform arranged for "The Message of the Bells." First sketch shows curtains at rear closed to form background; remaining sketches show bell halves open to reveal scenes in pantomime.

older young person.

After song, bells are rung for about one minute. The church tower bell may be used or recorded bells as well as smaller bells.

SONG: "I Heard the Bells on Christmas Day" sung by choir or special choral group.

Part I. The Message of Love

NARRATOR: Tonight we would like to present "The Message of the Bells." Did you ever wonder why we ring bells at Christmas time? Why do you suppose they have become a symbol of the Christmas season? We believe it's because the bells express the message of Christmas. They tell of love, of joy, of peace and of salvation.

(Small bells are rung in background as narrator continues.)

NARRATOR: First, the bells carry a message of the love of God. If it were not for God's love for us, we would be lost in the darkness of a sin-sick world. We could not sing tonight of the wonderful Saviour who came into the world as a tiny babe in a stable in Bethlehem.

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Programs, Christmas

Nor could we love Him. "We love Him because He first loved us."

ACROSTIC: "Christmas," by primary department pupils.

(Nine children take their places on the platform, each carrying a bell cut from red construction paper. On each bell is a gold letter, so that the row of bells spells "Christmas." If possible each child should also carry a small bell such as those used for wrapping packages or on children's skates. These will make a soft tinkle when rung. If desired, another row of children may stand behind those with the construction paper bells, join-

ing in on the last line of the recitation.)

Christmas bells bring us a story,
Hark to hear the wondrous song,
Ringing out to bring His glory,
Into every heart and home.

Saviour of the world, He loves us!
Tell this message far and wide.
May your hearts rejoice to listen
As you come this Christmastide!

Sing it, ring it, loud and clear,
(Children in unison, ringing their tiny bells.)

Christ has come, our hearts to cheer!

DUET: "John Three-Sixteen," two girls.
Sung to the tune of "Silent Night."

John three-sixteen; John three-sixteen,

God so loved, all the world,
That He gave His only Son,
Whosoever believeth in Him
Should not perish but have
Everlasting life.

(Stanza should be repeated very softly or the melody hummed. Singers then quote Scripture passages clearly and impressively as follows:)

FIRST GIRL: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

SECOND GIRL: "Thanks be unto God for his unspeakable gift."

RECITATION: "Christmas Bells" by Juniors.

(This may be given by two, four or six pupils, dividing the lines among them.)

On a starry Christmas night,
Christmas bells are ringing.

Songs of joy and love and light,
Their welcome message bringing.

How the Father loved the world
And gave His only Son.

We who worship Him can herald
Tidings of the Holy One.

Love to all the world through Him
Is the message that we bring.

Love the Babe of Bethlehem,
Jesus Christ the new-born King!

SOLO: "Love Divine" (G. E. Bonney)
older young person or adult.

RECITATION: "Bells of Love," Junior
Hi girl.

Hark to the bells of love
Their message to you is clear,
Jesus came from above
That He might always be near.

We must believe and obey,
And walk in the light that He gives.
Joyfully serve Him each day,
And know in our hearts that He lives.

SONG: "Jesus Loves Me," Beginners or
Primaries.

Part II. The Message of Peace

NARRATOR: The second message of the
bells is that of peace. Today we have
almost forgotten the meaning of the
word, and truly there is little peace
throughout the world tonight. That is
because there can be no real peace until
the Prince of Peace comes to dwell
within. Men are looking everywhere for
a lasting peace, but the only lasting
peace is that which God gives. This was
the message of the angels to the shep-
herds on the night of Christ's birth.

PANTOMIME:

("Bell" doors open to show three shep-
herds seated on the ground as narrator
reads slowly from Luke 2:8-16.)

NARRATOR: "And there were in the
same country shepherds abiding in the
field, keeping watch over their flock by
night. And lo, the angel of the Lord came
upon them . . .

(As reading continues angel enters
and stands with arms outstretched;
shepherds bow to the ground.)

. . . and the glory of the Lord shone
round about them: and they were sore
afraid. And the angel said unto them,
Fear not: for behold I bring you good
tidings of great joy, which shall be to
all people. For unto you is born this day
in the city of David a Saviour, which is
Christ the Lord. And this shall be a
sign unto you: Ye shall find the babe
wrapped in swaddling clothes, lying in
a manger.

"And suddenly there was with the angel
a multitude of the heavenly host praising
God and saying, Glory to God in the
highest, and on earth peace, good will
toward men.

(Angel leaves and shepherds rise and
look at one another.)

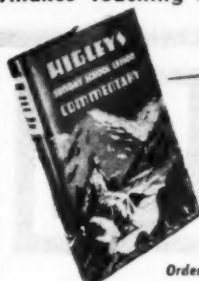
" . . . And it came to pass as the angels
were gone away from them into heaven,
the shepherds said one to another, Let
us now go even unto Bethlehem and see
this thing which is come to pass which
the Lord hath made known unto us. And
they came with haste, and found Mary
and Joseph, and the babe lying in a
manger."

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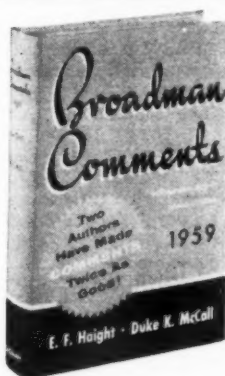
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FIRST BOY: One of the many prophecies about the birth of Christ spoke of Him as the Prince of Peace. The Holy Spirit gave these words to the Prophet Isaiah more than seven hundred years before Jesus was born: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." **SECOND BOY:** Jesus came to bring peace with God by taking away our sins so that we would not need to be fearful about them. That is what the apostle Paul is saying in Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

THIRD BOY: He also came to give us the peace of God, that is, peace in spite of trouble and hardship. This is mentioned in Philippians 4:6 and 7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

NARRATOR: Thus the angels' message of peace to the shepherds on the hills of Judea that first Christmas is for us today. The same peace can be ours through faith in the Lord Jesus Christ. Just before He was taken in the garden to be tried and led to the cross, He said, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled . . ."

RECITATION: "The Prince of Peace," teen-age girl.

In a stable in ancient Bethlehem
There happened a wondrous thing
When the Son of God came to earth
To dwell,
A message of peace to bring.

His coming was told by the angels,
Who said, "Peace to men of good-
will."

All down through the centuries it's
echoed
And tonight it is echoing still.

Come with us now to the Saviour,
For He is ever the same . . .
This Prince of Peace called Jesus,
It was for you He came!

SONG: "O Little Town of Bethlehem,"
girl's class or chorus of several classes.

RECITATION: "The Bells of Peace,"
Junior Hi boy.

Christmas bells say "peace"
In a world that is torn with strife,
Their message quiets the heart
And brings more abundant life.

If you will receive the Saviour
And walk in the way He trod
Your heart will be filled to o'erflow-
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With the wonderful peace of God!

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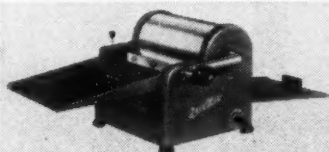


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Part III. The Message of Joy

NARRATOR: The third message of the bells is joy—

(Small bells are rung merrily in background. These should sound out loud and clear.)

... Joy because God sent a Saviour into the world to become the offering for our sins. The angels who brought the message of peace also said, "Behold, I bring you good tidings of great joy." In the Scriptures we also read, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law..." And that Son of God made His entrance into the world in the lowly town of Bethlehem as the prophet had written hundreds of years before: "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting."

SONG: "Away in a Manger." Beginners or Primaries.

NARRATOR: Of all the joys of Christmas, there is none like the joy that floods the hearts of those who have received the Saviour...

(As narrator speaks, a man comes to the platform and sits in one of the chairs grouped at one side simulating the interior of a modest home. If possible an actual family in the church should be used for this scene. As the narrator concludes his speech, the father picks up a Bible from the table.) Let's look in on such a Christian family...

(Girl of about sixteen enters and joins man on platform.)

GIRL: We're going to have our Christmas devotions now, aren't we, dad? Before we have any interruptions.

(Girl sits on chair or couch.)

FATHER: Yes—Mother's hurrying to finish that cake. *(Calling)* You ready, Mother?

MOTHER: *(Joining group)* Yes, indeed. Now I can forget preparations for a while and think about the real Christmas.

FATHER: Bob! Come on! We're ready for our Bible reading.

BOY: *(From a little distance.)* Okay, dad! I'm coming. *(Boy of nine or ten enters and takes seat near father.)*

FATHER: *(Opens Bible)* It seems to me that we often neglect the story of the wise men at Christmastime. So tonight I'd like to read the portion in Matthew which tells of the wise men's journey and how they brought their gifts to the Christ Child."

(Begins to read Matthew 2:1-11. At verse 11 the bell doors open to reveal the wise men kneeling before the Child in a simple house. Mary may hold a bundle on her lap and Joseph may stand nearby. Careful use of lighting will make this scene more effective. Since this scene will have to be held for several minutes, adults should be used here.)

FATHER: *(Finishes reading and lays Bible in his lap.)* Let's try to imagine how it must have been. Here was a simple, ordinary couple who had obediently followed the Lord. First they



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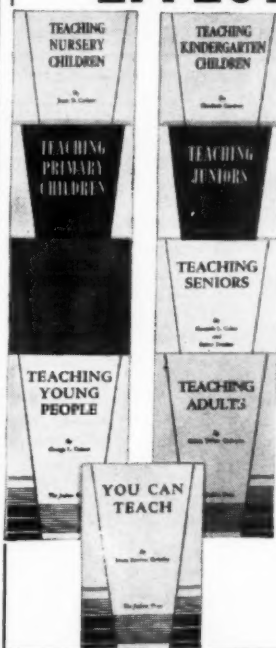
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had been told by the angel that the child which Mary would have was of the Holy Ghost. Then came the visit of the shepherds... now there are the wise men. How their hearts must have filled with wonder at these marvelous happenings. Then, too, there was the light of the star over their simple home! It must have been very beautiful.

GIRL: I always thought the wise men came to the manger when the shepherds came.

FATHER: Some people believe the wise men arrived some time after the birth—after Mary and Joseph were settled in a home. We do not know for certain, but we do know that they did come and that they brought gifts to the Lord Jesus. As we pause for a moment tonight, we might each one of us think what we have that we could bring to the Lord Jesus Christ this Christmas.

(All sit thoughtfully in silence for a moment.)

MOTHER: (Thoughtfully) This year I want to make a real effort to give Him more of my time. I'm afraid that lately I've been giving our home first place.

GIRL: I need to give Him more of my time, too. And I'll try to be quicker in doing what I know He wants me to do.

BOY: (Very soberly) You know, dad, I think... I'd like to give my heart to the Lord. Would you show me how?

FATHER: (Quickly putting his arm around the boy) That's wonderful, Bob! Mother and I have just been waiting for that. Now is the time to come to Him and to give Him yourself... while you are young. (Looks around at the others.) You know, I think this is going to be the most wonderful Christmas this family has ever had!

(Bell doors close. Family leaves platform.)

CHOIR: "Joy to the World."

Part IV. The Message of Salvation

NARRATOR: The Bible has but one message for us: the story of man's sin and God's provision for our salvation. Christmas would have little meaning for us without the knowledge that Christ "took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross!" Let us look more closely at this great salvation which God has provided.

ACROSTIC: "Salvation," fourth-grade boys.

(Nine boys take part in this acrostic keyed to nine verses of Scripture, each beginning with a letter in the word "salvation." The acrostic should be done in reverse, i.e., the child bearing the letter "N" goes first to the extreme left of the designated place on the platform and recites his verse, then the child with the letter "O," and so on. Letters should be about one foot high and mounted on construction paper. Green paper with red letters would be effective.)

FIRST BOY — N: "Not by works of righteousness which we have done, but according to his mercy he saved us." — Titus 3:5

SECOND BOY—O: "O taste and see

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that the Lord is good; blessed is the man that trusteth in him."—Psalms 34:8
THIRD BOY—I: "In him was life; and the life was the light of men."—John 1:4

FOURTH BOY—T: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners..."—I Timothy 1:15

FIFTH BOY—A: "All have sinned and come short of the glory of God."—Romans 3:23

SIXTH BOY—V: "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3

SEVENTH BOY—L: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal."—Matthew 6:19

EIGHTH BOY—A: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3

NINTH BOY—S: "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah 55:6

(Boys leave platform.)

NARRATOR: Yes, our bells on Christmas Day tell a wonderful story of salvation. But this salvation was costly. If you listen closely the bells seem to take on a solemn tone as they remind us of the death of our Saviour...

(Deep-toned bell begins to ring slowly. This may be the church bell or some other bell with an impressive tone. It continues to ring until the narrator finishes speaking.)

... This tiny Babe in Bethlehem's manger had come into the world for just one purpose—to die on a cross for the sins of the world.

(Bell doors open again to show large but simple cross. If desired, a spotlight may be used to make the cross stand out while other lights in the room are dimmed.)

(Two teen-age boys with Bibles come on platform and stand on either side of the cross. Boys should stand to one side so that the cross remains the center of attention.)

FIRST BOY: (Reading from John 19:16-18) "Then delivered he him therefore unto them to be crucified... And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst."

SECOND BOY: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8

FIRST BOY: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4:9

(Boys remain on platform till conclusion of solo.)

SOLO: "At the Cross" (Hugh Wilson) sung slowly and with much expression.

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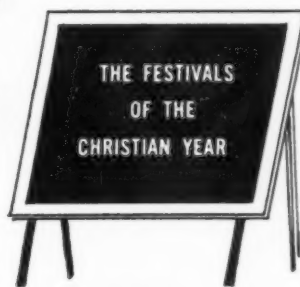
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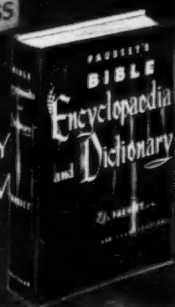
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AUDIO VISUALS SERIES

This month's article in the new series on audio visuals has had to be omitted because of the extra space required by the Christmas program. The series will be resumed next month.

Report

[Continued from page 8]

of Protestant missionary work in Brazil took place here last August with the dedication of a quarter-million-dollar workshop called the Evangelical Audio-Visual Center. The center, supported by 21 Protestant church groups, has more than \$20,000 worth of equipment for recording radio programs, making and distributing records, filmstrips and movies, and printing audio-visual materials. President of the center is Charles W. Clay, a Methodist missionary, who presided at the dedication.

NEW CHAPEL—Thousands of sightseers visited the first Mormon temple built in England when it was opened to the public for the first time last August. Busloads of U.S. tourists and service men joined the crowds inspecting the 14th temple in the world built by the Church of Latter Day Saints. The temple was formally dedicated last September 7.

NYANZA—The year-old Anglican sect known as the Church of Christ in Africa had this startling news to report from Kenya colony. The group, which broke away from the Church of England, now allows more than one wife per man. According to the Rev. Abednego Matthew

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Ajuoga, head of the new sect, congregations are advised "to be one husband and one wife—but they will make concessions preserving the tribal customs. This breaks with the centuries-old practice of the Church of England prelates who would never allow more than one wife to one husband. "The people don't admire this system (monogamy)," the new church head concluded, "because more wives mean more tilled lands, and more strength in the family."

SYDNEY—A survey by Sydney University showed that at least 90 per cent of Australians claim they are Christians, and yet the same survey disclosed that only 63 per cent have a definite belief in life after death.

LONDON—The first church service ever to be held on a Soviet ship was conducted last August by Canon Harry Thorpe of Bathurst, New South Wales. One of 25 British passengers returning on the 7,500-ton Soviet liner *Baltika* from a tour of Russia, the Australian Anglican clergyman said permission for holding of the service was readily granted.

Press Time Paragraphs

Word comes to us at press time that Dr. James McGinlay, long a popular Bible conference speaker, was called suddenly to be with the Lord. Apparently the victim of a heart attack, the 57-year-old Baptist minister was found dead in his hotel room in Portland, Ore., where he had gone to speak at a church conference.

Born in Scotland, Dr. McGinlay came to Canada, where he pastored a church in Toronto for a number of years, then moved to the States. Here, as pastor of the Baptist Temple in Brooklyn, and later as itinerant evangelist and conference speaker, he combined a never-failing fund of anecdotes and good humor with a rich spiritual ministry.

A nationwide "Choir of the Year" contest will begin November 26, sponsored by Better Chords Publications, Inc., Minneapolis, Minn. Heading the list of awards are three electronic organs, to be given to the top choirs in three classes for their churches. Each winning director (and one other person) will be flown to the Boca Raton Bible Conference grounds in Florida, to attend the Better Chords Festival of Music, with all expenses paid, Jan. 19-31, 1959.

Dates for the Mid-America Keswick Convention this year are Oct. 11-18. This will be the fifth annual meeting of this latest progeny of the English Keswick that was founded some 80 years ago. The place of meeting will be the Moody Memorial Church of Chicago.

Speakers from abroad are John Bird, of London, England; Joseph S. Carrol, of Australia; and Harold Wildish, of Jamaica, W.I. From this side of the water are L. E. Maxwell, Three Hills, Alberta, Can.; Dr. G. Allen Fleece, Columbia, S.C.; Alan Redpath, Chicago; and C. Stacey Woods, Philadelphia.

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FOR BOYS AND GIRLS

The Day "Little Hoe" Grew Up

By Ruth Samarin

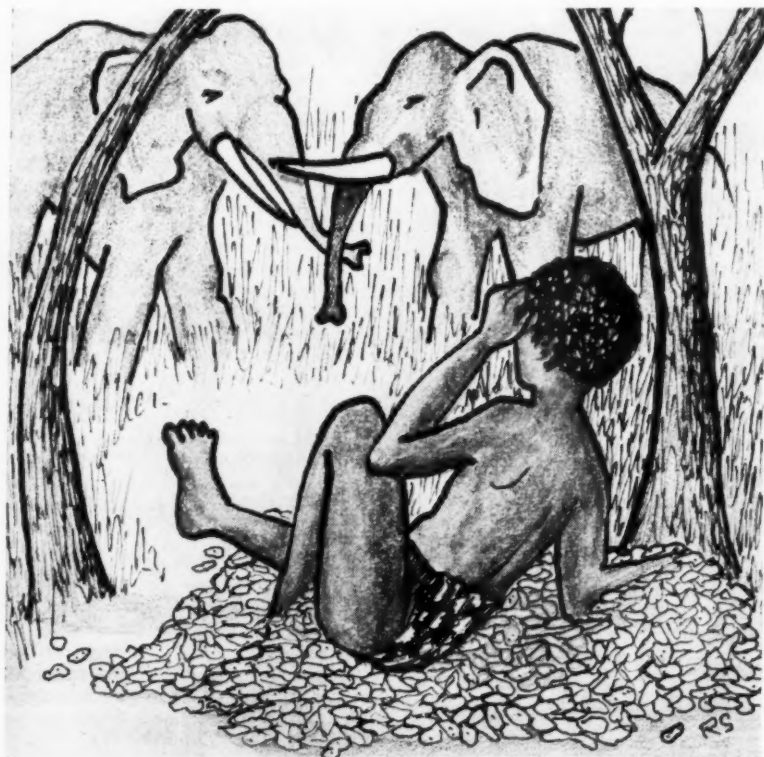
IN a land of sun and grass lives a boy named Bewara. Now if you were to ask Bewara how many rainy seasons he had lived, he would not be able to tell you. But he might inform you that this year he was just too old!

In other years when the rains had softened the hard red dirt, his parents left him to play in the village while

they went to the garden. But this year Bewara's father had decided that he was old enough to do his share of the work. He gave Bewara a hoe and told him to come along.

Bewara went to work beside his parents. Working awkwardly with his short-handled hoe, he helped clear out the weeds from the family garden plot.

Bewara lay very still. He had asked God to send the elephants away and now he waited.



At first the work was not so hard. Bewara joined in singing the garden songs and was happy. Then the sun rose hot and clear in the sky. Bewara's back began to hurt. Perspiration trickled off his forehead down into his eyes. He laid the hoe down and looked at a great watery blister that had risen between his thumb and first finger.

His kindly mother, seeing her small son's troubles, suggested that it was time to eat. Happily Bewara ran to call his aunts and uncles and cousins from their nearby gardens. His mother and an aunt set two enamel pans full of mush and gravy on the ground. The big family squatted on the ground around the pans ready to eat.

Before they ate, Bewara's father raised his hand and everyone bowed his head. His father prayed and thanked God for their food.

After lunch the family stretched out for their afternoon nap in the shade of the ko tree. But Bewara sat on his haunches and stared at the tiny red-dirt clearing. His "liver" became gloomy as he considered the mass of weeds and brush left yet to clear.

"Little Hoe," said Bewara's father, his eyes twinkling a little as he used the pet name. "Is it such a sad thing to become a man?"

Bewara felt hot shame flood his face as all his relatives laughed at his father's words.

"Never mind," whispered his mother, "hoop rolling is fun, but those who love Jesus find much joy in hard work."

Everyone became quiet again. The warm noontime air was still, except for the mournful song of the sambere bird high up in the ko tree.

"Drums!" someone shouted. Bewara heard them too.

"Something is wrong in the village," his father said.

"Let's go see," shouted everyone.

"Now, wait a minute," quieted Bewara's father. "It is no use dragging our peanuts back to the village if this turns out to be nothing serious. Yet if we leave them here the monkeys will steal them—"

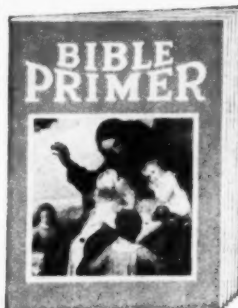
"Let your son stay and guard the peanuts," said one old man as he hobbled off down the trail toward the sound of the beating drums.

To his dismay, Bewara soon found himself alone in the garden, guarding the planting peanuts. He sat down on the dusty pile of shells with his chin on his knees.

"If this is being a man," he sighed, "I'd rather roll my hoop. Something exciting is happening in the village and here I sit!"

A troop of red monkeys chattered

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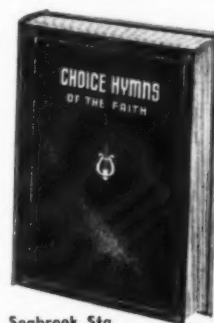
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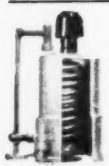
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in the trees. "It's all your fault,"
Bewara scolded. "I shall sit right on
top of the peanuts and you shall not
have one!"

The long rays of the afternoon sun
warmed Bewara's back. He scooped
out a nest in the center of the pean-
uts and soon fell fast asleep with his
head resting in his arms.

The sun's rays fell behind the ko
tree. A cool breeze brought the sound
of brush crashing to the ground. Too
comfortable to stir from his warm
bed, Bewara lifted heavy eyelids to
see what could be making so much
noise.

Again he heard it. Crash! Crack!
Thump—thump! Bewara sat up
straight and opened his eyes wide.
There, just beyond his uncle's gar-
den, were eight great gray forms like
the granite rocks in the hill country.
The air suddenly filled with loud
trumpeting.

"Elephants!" exclaimed Bewara. He
watched with frightened fascination
as the elephants tore up trees and
tossed them aside like grass. The
fierce gray animals flapped their huge
ears and twisted their trunks high in
the air.

Frightened, Bewara wondered what
would happen to him now! He knew
if the elephants smelled the peanuts,
he would be lost, trampled under their
huge feet. In his fear he wondered
what he should do.

Then he remembered another day
when he had been afraid. His mother
had been very sick—too sick to be
carried the many miles to the mission
hospital. Bewara had been afraid
then, but his father had knelt by his
wife's bed and prayed to God. The
sickness had gone that night.

"If only my father knew the danger
I am in right now, he would pray for
me," thought Bewara. But his father
was not there. He would have to
pray his own prayer!

Bewara bowed his head. "Dear
God," he prayed, "I am afraid. I am
in great danger. Please, for your Son
Jesus' sake, send the elephants away.
Amen."

Then he lay very still. A cow ele-
phant trumpeted nearby. The earth
shook as the heavy feet stomped the
ground. Some of the great animals
were so near Bewara could hear their
stomachs rumbling. Then—slowly
but surely the noisy beasts began to
move away.

Cautiously Bewara lifted his head.
The elephants were gone! He sat up
with a sigh. All around him lay
trampled grass and broken trees. But
he was safe. God had turned the
elephants back!

Behind him a branch snapped, and
Bewara jumped to his feet. It was

only Marie, his little girl cousin com-
ing up the path from the village. She
hurriedly explained her errand.

"Your father said no one will work
in the gardens any more today," she
said, almost breathless from running.
"So he sent me to help you carry back
the load of peanuts. There are some
elephants around here and the chief
called all the village men to help track
them down."

Bewara smiled a grown-up smile.

"Go back quickly, Marie," he said
in a superior tone of voice, "and tell
the chief that I will show him the trail
of the elephants."

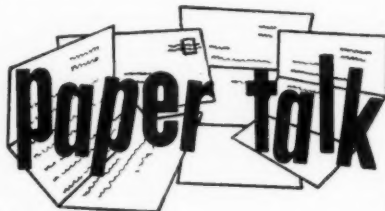
Marie hesitated, looking to see if
her cousin might be teasing her.
Then, suddenly, she realized the
meaning of the trampled forest all
about her. She scampered back down
the trail with the news.

Bewara shouldered his hoe as if it
were a spear. Working like a man in
the garden was not so bad, he thought.
That is, not since he knew God was in
the garden too.

Lynn's Bible Puzzle

Do you like arithmetic? Here is a
problem for you to work. Just
follow the directions and look up the
Bible references if you have to. You
will not only work the problem, but
check the answer as well. This is a
good puzzle to use as a Bible drill in
your Sunday school class or young
people's group.

Take the number of Joseph's broth-
ers (Gen. 35:23-26). Add the num-
ber of years Samson judged Israel
(Judg. 15:20). Subtract the total
number of things the boy had in his
lunch which he gave to Jesus (John
6:9). Divide by the number of men
who did not bow down to the golden
image in Babylon (Dan. 3:12). The
answer is the number of people who
came out of the ark after the flood
(Gen. 8:13, 16).



Lee: "I am not a little girl—"

Lynn: What's that?

Lee: That's what it says in this let-
ter. "I am not a little girl—nor a
little boy—"

Lynn: Well, then, who is it?

Lee: Just listen. "But I am sure
you won't mind receiving a letter
from me, because I am writing on

Moody Monthly

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behalf of my little boys and girls who cannot read, much less write a letter in English—"

Lynn: Oh, it's from a missionary?
Lee: Yes, see this interesting stamp? From Nigeria, Africa. She goes on, "When I lived way back in the African 'bush' two hundred miles from a railroad and seventeen miles from the nearest store—"

Lynn: Just think how far she'd have to go for her groceries!

Lee: I should say! "—and fifty miles from the next mission station, the boys and girls who attended Sunday school in the afternoon liked it so much that they didn't want to return to their homes. After the classes were dismissed, they gathered together for another hour or two of Bible games."

Lynn: That sounds like fun. What kind of games?

Lee: That is why she wrote—to tell us. "You will be interested to know that the African boys and girls like the game, 'Guess Who I Am.' They have good memories, and can remember people in the Bible. Sometimes they would be divided into two groups, and get so excited about who would win that the people from the village would come to see what caused the noise."

Lynn: The people were probably plenty surprised to find that they were playing a Bible game!

Lee: I guess they were. She says, "One day their grade school teacher came to see what was going on, and became so interested that he took the teacher's place and played the game until dark."

Lynn: They must have been having fun!

Lee: Yes, but I haven't finished. She goes on, "While reading through the April issue of MOODY MONTHLY I was happy to find the same game in MOODY MONTHLY JR., but with interesting variations. Please excuse me now, as I hurry away to my class in the city (you would call it a town), where a group of young girls are waiting to hear more about the Lord Jesus Christ."

Lynn: That is a real nice letter. What is the missionary's name?

Lee: Miss Anna Boyer, in Kano, Nigeria.

Lynn: But now we won't have time to talk about any of these other letters, and we have been receiving so many good ones.

Lee: We'll talk about some of them next month, together with those which other boys and girls will write to

Lee and Lynn

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October, 1958

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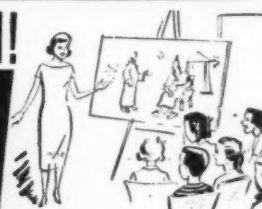
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OFF the RECORD

by bill pearce



QUESTION: What has a more stirring and militant sound than a well played trumpet?

Answer: Three well played trumpets, especially when they're manned by three talented young fel-

lows whose name, collectively, is Ohman: Chuck, Bill and George.

The first time I heard this trio was at our Moody Bible Institute radio station in the company of Percy and Ruth Crawford, for whom they worked on radio and TV. From then on I couldn't get quite enough of their musical maneuvers.

It's funny how many details your eyes and ears can pick up during the first few notes of a rendition. I noticed their impressive poise, their amazing breath control and the exciting arrangements. Their playing was generally just a little too good. Of course, I have to face the fact that, being an amateur trombone player myself, I drink in good brass like a dry sponge takes water.

Oh, before I forget to tell you the name of the album, it's **MUSIC YOU'LL ENJOY**, a Bibletone release (BL-1508).

A song writer of wide repute, John Peterson, takes part in this disc on the Hawaiian guitar, and he's one of the best in the country. Ruth Ohman, the boys' sister, does a pleasant, dependable job at the piano.

The boys sing, too. Chuck (top trumpet) has a mellow baritone, used nicely in a couple of spots. Bill (second trumpet) has a very listenable voice and blows a luscious horn. They join as a singing trio on occasion, although I'd much rather hear them play.

Clayton Erb, an artistic young man from Philadelphia, is heard to good advantage on this record in accompaniment. I wish he'd played one of his colorful piano solos, though.

This music has the modern touch, largely, although it's very appealing to the ear (and, sometimes, to the emotions) if for no other reason than good teamwork.

How can one family have so much talent? While I'm thinking up an answer to that one, let's play their record through again!

» To those of you who have a particular affinity for an accordion sound, I'd like to introduce this accordion and its very good friend—**ARNIE HARTMAN AND HIS ACCORDION** (Christian Faith AH-7051).

Mr. Hartman is very clever with the different effects on his instrument and carries on with considerable dexterity. He sounds as though he knows his in-

strument and has complete control of it. My own viewpoint is that an accordion is at a disadvantage to begin with because of its sound and needs someone like Arnie to give it a little personality. But I know a lot of you differ with me on that!

There are a couple of medleys on this record—a march medley, an occasional soft number like *Amazing Grace* (this I really enjoyed), *The Fight Is On*, and *When They Ring Those Golden Bells*. For the most part, the music really swings, especially in the three initial numbers, *Stand Up for Jesus*, *Sweeter Every Day*, and *On the Jericho Road*.

I'd like to throw a little bouquet here to the ones responsible for the engineering and sound fidelity on this production. The instrument is well placed and live. Details like this may seem minute but I think you'd soon know it if the engineering was sloppy.

This is pretty much an entertainment album with a definite appeal to the junior citizens—well done as a whole, though, and worthy of as much ear time as you can spare it.

» **TEDD SMITH, PIANO WITH ORCHESTRA AND CHORUS DIRECTED BY FRED ROUS — MEDITATIONS.** That's the way this next LP cover reads from the upper left hand corner. Tedd always manages a fresh approach to things, handling his expression with cleanliness of musical ideas and articulation.

I like the way the choir is used on *Over the Sunset Mountain*. It comes in like a soft breeze for one or two phrases, then out—a nice idea. There's a slight seventeenth century drawing room feel in *All Hail the Power of Jesus' Name* and *Come Thou Fount of Every Blessing*, which is a pleasant approach. *Safe in the Arms of Jesus* is simply beautiful. *Deep River* is a nostalgic sound, very well done. Two of the newer ones you will hear are *Known Only to Him* (Hamblin) and *I Found What I Wanted* (Carmichael).

I was distressed to hear the musical treatment of the Bach chorale, *Jesu, Joy of Man's Desiring*. The original counter melody is replaced in this case by a Christmas carol which I feel that, although pretty, is a distortion of a work that could hardly be improved upon. But as I've said before, you can't please everybody at once.

In its overall picture I think this album represents the good taste and musicianship that keeps the backbone of sacred recordings strong. This is an RCA release (LPM-1636).

So, these should keep us spinning (at 33 1/3)—at least, until next month when we hope you'll join us once more, same time, same station.

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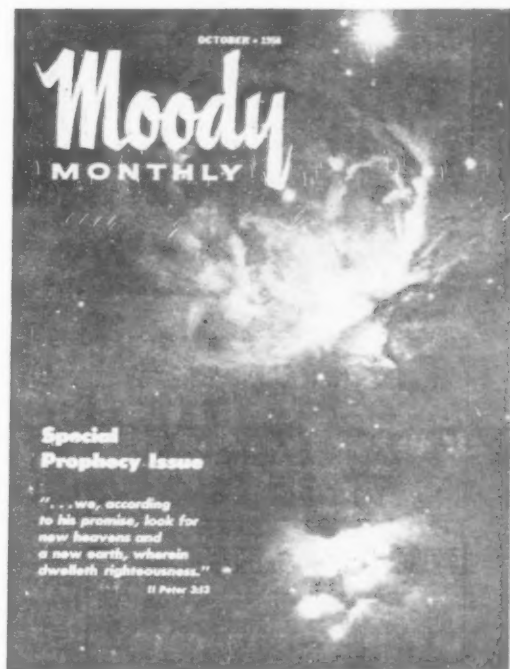
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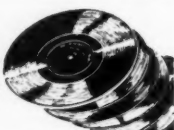
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SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

October 19

The Baptism of Jesus

Luke 3:15-22

MEMORY SELECTION: *Lo, I come
...to do thy will, O God.*—Hebrews 10:7

Our Lord was about to begin His public ministry and, as one would expect, it was a time of unusual spiritual activity. The forerunner of our Lord, John, came as a voice from God, thus breaking the silence

of four hundred years (since Malachi) during which there was no direct message from God.

There was a great stir in the land, for John was a man with both a unique personality and a striking message. He was indeed a "voice crying in the wilderness" calling



Dr. Lundquist

on the people to repent and prepare themselves for the coming of the Lord.

We note first that it was

I. A Time of Expectancy (vv. 15, 16)

There are times and seasons in the affairs of men. This was one of expectancy. John, while faithfully declaring his message of repentance, was alert to and made the people alert to the expectation that the Lord was coming. He was constantly looking for Him and, when He came, he gladly directed their attention to Him as the Lamb of God (John 1:29), the One who must increase while His messenger decreased (John 3:30).

John, declared by Jesus to be the greatest among those born of woman (Matt. 11:11), was keenly aware of his own relative inferiority of position and power. It is a great thing for a man to so yield himself to God that he may be his very best for God. The man who does that will also be one of deep humility and appreciation of the greatness and glory of God.

Note the twofold character of the expectancy. There was the assurance of the coming of One who would baptize the souls of men with the Holy Spirit so that they would burn with that divine energy which would cleanse and transform them. Here is the secret of holy living and of power in service.

Then, too, He who was to come, and did come, is the One who has established and will administer divine judgment. This will be completely just, for only the chaff will be blown away for destruction; it will also be completely decisive and final.

Judgment is a truth which is not too

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palatable to the taste of careless and indifferent believers and certainly not desired by the unbeliever. But it is a real and present fact which is as much a part of the nature of God as is His love which we do so delight to magnify.

As is so frequently true, the time of divine blessing is also

II. A Time of Wickedness (vv. 18-20)

The prophetic word concerning the coming of our Lord indicated that He was to come as a light in the darkness. Such indeed was the case. There was the darkness of unbelief and indifference on the part of Israel and the people had fallen to a very low spiritual level. There was also outright wickedness of which the Herods were a shocking example. They have been described as "depraved, degenerate, diabolical," as "slithering vipers who stung everybody within their reach" (Douglass).

We speak of it not so much to remember their wickedness as to remind ourselves that Jesus came to a world lost in sin and that He came "to seek and to save that which was lost" (Luke 19:10). We are prone to think of Him as the wonderful Lord of His believing children who gather to worship Him and forget that He is concerned about the depraved, the sinful and the lost of this world.

The great truth before us is that this was

III. A Time of Divine Approval (vv. 21, 22)

At the time of His baptism there came to our Lord the uplifting and honoring voice of the Father in Heaven speaking in complete approval of Him and His ministry. This was not only for His strong encouragement, but also as a witness to all the world and to all time of the Father's satisfaction with the Son.

Why was Jesus baptized? Surely it was not because He was a sinner come to repent, for He "knew no sin" (II Cor. 5:21). Here He took His place with sinners and gave Himself to the ministry of the Redeemer who was to die for them. "As He goes down into these waters of baptism He consents to that mission and formally commits Himself to the cause of man, for man's saving" (Morgan). Wonderful Saviour!

October 26

Temptation In The Wilderness

Matthew 4:1-11

MEMORY SELECTION: *For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*—Hebrews 2:18

Christ our High Priest is not one who "cannot be touched with the feeling of our infirmities" but One who has been

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Jane Aldrich says

*I am being grounded
in the fundamentals of the faith,
encouraged in my personal
work and enlightened towards
the needy world about me.*

Jane Aldrich, 20, senior
at Multnomah School of
the Bible, and 1957-58
editor of "The Uplook"
student paper, with two
members of the staff.



In "MEMORIES OF MOMMIE" Jane wrote of the "togetherness" of family life at "Aldrich Acres." In full realization of this, Jane says, "I saw the value of Christian training in my parents' lives and I consider it basic for me too. At MSB I'm getting that training with the 'plus' of on-campus living, that same 'togetherness' a large Christian family enjoys."

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in memory of "Mommie" of the "Mixing Bowl." This will bring many more MSB students the on-campus "togetherness" experience of which Jane Aldrich speaks, and will also make available the new

booklet, "LIFE OUT OF THE MIXING BOWL" picturing later events at "Aldrich Acres," which we believe God will use to touch lives for Christ.

Doris Coffin Aldrich, Multnomah's first dean of women, wife of the school president, gifted author, able speaker, and mother of nine children, lived a testimony for Christ which brought marked blessings to thousands through the years. Through her "Out of the Mixing Bowl" articles in MOODY MONTHLY and her frequent messages before various groups, "Mommie" has shared heart-warming day-to-day experiences of her growing family. She has challenged mothers and fathers, missionaries and students with the genuineness of Christ in her life and in her home.



A SCHOOL AND A MEMORY." It tells how God led in the founding of "a school and a family." It explains how the Doris Coffin Aldrich Memorial will become "a beacon light to Christian motherhood" and how it will aid in the on-campus Christian training of many more young people. It suggests how you can share in this dual-memorial ministry.

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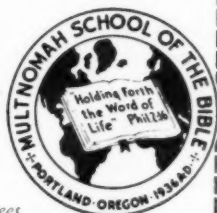
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"in all points tempted like as we are, yet without sin" (Heb. 4:15).

We should recognize that Jesus was tempted as the Messiah (Matt. 4:3, 6), as One who had no sin, and yet we know that, because He was tempted in "all points... like as we are" (Heb. 4:15), we may learn from His experience how we may meet our own temptations and be victorious over them.

Two things call for our attention: temptation and victory. First, then, we consider

I. Temptation

Note that it is the common lot of all mankind to be tempted. The strongest and most noble men and women were keenly aware of temptation. Angels were tempted and some fell. And Jesus Himself was tempted. Let us observe two things about temptation.

1. *What It Is* (v. 1). Temptation is, according to the great theologian, Fairbairn, a "seduction to evil, solicitation to wrong. It stands distinguished from trial thus: trial tests, seeks to discover a man's moral qualities or character: but temptation persuades to evil, deludes that it may ruin. God tries, Satan tempts."

We are told by James (James 1:13-15) that man is tempted also by his own lusts. It appears that God may permit both trials and temptations to test our faith (James 1:2, 3). But remember that God's purpose is always to prove that we can stand. He does not permit us to be tempted beyond our endurance but with the temptation provides a way of escape. (I Cor. 10:13)

2. *How It Works* (vv. 2, 3, 5, 6, 8, 9). Satan has essentially three temptations but he is a master at giving them different and attractive appearances.

Note that the temptation of Jesus followed the same threefold line as that of Adam and Eve (Gen. 3:6) and that which is described in I John 2:16 as the general temptation of all men: "the lust of the flesh, the lust of the eyes and the pride of life." Satan worked on Jesus

a. *By appealing to the flesh* (vv. 2, 3). Jesus had just fasted for forty days. Satan, knowing that He was hungry, suggested that He use His divine power to satisfy His need for food. Satan is expert at exciting the normal appetites of a man's body and then tempting him to satisfy them in an improper manner.

b. *By appealing to pride* (vv. 5, 6). God had promised to keep Jesus "in all his ways" (Ps. 91:11), but casting Himself from the temple was not one of God's ways. So Satan wants us to be presumptuous and call it "faith," to be fanatic instead of being spiritually warm and diligent, etc.

c. *By appealing to the eyes* (vv. 8, 9). He offered Christ a short-cut to the rule of the kingdoms of the earth as he presented a magnificent panorama but only at the cost of worshipping him. He shows us his "pretty pictures," but what he really wants is our worship.

Now let us look at

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II. Victory

1. *How To Gain It* (vv. 4, 7, 10). Three steps appear.

a. *By the right use of Scripture.* Our Lord needed and used that weapon; how can we do without it? How can we use it if we do not study the Word and hide it in our hearts (Ps. 119:11)?

b. *By complete dependence on God.* Every Scripture Jesus used honored God the Father. We cannot fight Satan by our own power. Luther was right: "Did we in our own strength confide, Our striving would be losing."

c. *By denouncing Satan.* Jesus sent him on his way. It is a serious error for us to argue with him. He is not divine—but he does have supernatural knowledge and cunning. We are told to "resist the devil and he will flee from you" (James 4:7).

2. *What It Brings* (v. 11). Angels appeared and ministered to the victorious Christ. The overcoming of temptation brings victory, peace and blessed rest. It makes one stronger in meeting the next temptation and enables one to help others to stand.

November 2

The Galilean Ministry Begins

Mark 1:14-22

MEMORY SELECTION: *The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel.*
—Mark 1:15

The public ministry of our Lord began with the simple obedience to the Father's will. Leaving Judea, where the entrenched forces of formal religion had joined the forces of sin and wickedness in opposition to Him and had brought about the imprisonment of His forerunner, John, Jesus appeared in His home province of Galilee.

It is interesting to note that, before He went about the important business of calling disciples, He began to preach. The Bible and the example of our Lord magnify the importance of

I. Preaching the Gospel (vv. 14, 15)

The gospel of Mark is characterized by such words as "straightway" (which appears three times in our lesson for today), indicating immediacy of action, so we might well look for mighty deeds rather than words at the beginning of Mark's account.

Jesus came to work miracles. He did work them and He does work them today, but we note here that He came preaching, then calling His disciples, and then doing the miraculous (vv. 23-28). One might have thought that He would do some mighty miracle to catch the attention of the people, then organize a "party" or religious sect, and then preach.

It is true even today that the man called of God who magnifies preaching, who gives the Word of God a place of preeminence, will see spiritual results not obtained by organization and publicity, valuable as they may be in their place.

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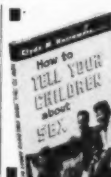
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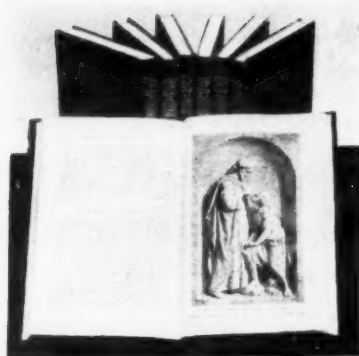
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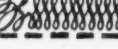
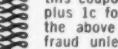
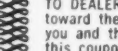
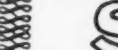
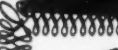
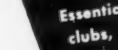
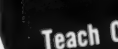
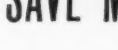
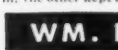
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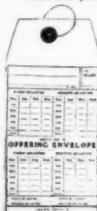
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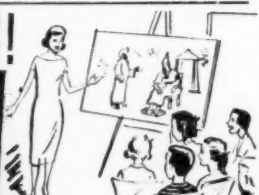
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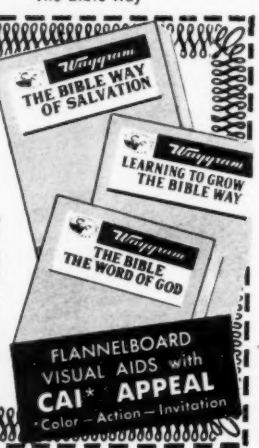
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Jesus preached repentance and faith. That message is still the needed one as we seek to win men to Him. It is an essential note which must not be missing from our proclamation of the gospel.

It was an urgent message. The time was at hand when men should repent and believe. We need a greater sense of divine urgency in our preaching today. "It is later than we think."

Next, we note that our Lord was well aware of the importance of trained and devoted fellow workers, and so He quickly went about the

II. Calling of Disciples (vv. 16-20)

The orderly development and continuance of any work calls for the choosing and training of associates. D. L. Moody observed that it was better to put ten men to work than to try to do ten men's work.

Our Lord desired the fellowship and help of others and ultimately committed to them the carrying on of His work in the world. It is a wise leader who thus prepares for the future.

This is a charming and instructive story of two pairs of brothers who heard and responded to the call of our Lord. Simon and Andrew had been disciples of John the Baptist and so knew of Jesus, but it was Andrew who, after wholeheartedly giving himself to the Lord, brought his brother (John 1:35-42), who was of quite a different temperament. But Jesus made them both to be "fishers of men"—a most apt description of a true soul-winner.

James and John were the sons of Zebedee, evidently a prosperous fisherman. There are indications that they were from a prominent family. It is possible that their mother was the sister of Mary, and that they were related to Jesus. They were strong men (3:17) and for a time wanted special privileges (Matt. 20:20-24; Mark 10:35-41), but became outstanding servants of the Lord.

With His new disciples (who "straightway" followed him), He came to Capernaum, where He was to work so many mighty miracles. Here we find Him

III. Teaching with Authority (vv. 21, 22)

The people were wearied by the dull exhortations of their religious leaders who could only cite the requirements of human authority but they were electrified by the teaching of Jesus, "for He taught them as one that had authority."

It is a wise teacher and preacher who brings his people directly to the Lord, in Whom they too will sense the power and presence of the One who can really help them.

We need a revival of real Bible teaching, the kind that brings the impact of the authoritative Word of God to bear on the lives of the people. There is too much of the other kind of preaching in our time—learned, eloquent, beautifully organized, effectively illustrated and, all too often, spiritually lifeless.

November 9
**Jesus Describes
 Discipleship**
 Matthew 5:1-12

MEMORY SELECTION: *Ye are the salt of the earth... ye are the light of the world.*—Matthew 5:13, 14

The Sermon on the Mount is "undoubtedly the greatest single discourse ever uttered by any statesman or philosopher in the whole history of the human race" (Smith), and is worthy of careful attention.

These verses are addressed to believers, to those who have actually taken Christ as the King of their lives. They are not laws that the unbeliever can keep and thus be saved, a theory that some religious leaders hold but which is obviously impossible. The beatitudes are not a substitute for the gospel; they are the laws for Christ's kingdom. Only he who knows and has called upon the grace of God in Christ can qualify to walk as a citizen of that kingdom. We note first

I. The Christian's King (vv. 1, 2)

The words which fell from the blessed lips of the Lord Jesus as He sat on the mountainside were not the wise but powerless sayings of an earthly philosopher or statesman. He was, and is, the King of Kings and Lord of Lords, who humbled Himself to become the Son of Man.

If you have not given glad allegiance to Him do it now and you can then go

on to learn of the Christian's character and influence as you have become His disciple.

It is our King who speaks to make known to us the high qualities which make up

II. The Christian's Character (vv. 3-12)

Eight characteristics of the believer here presented are worthy of extended individual attention but we can present only brief suggestions.

"Blessed are the poor in spirit." Humility is a commendable quality. That is contrary to modern philosophy which calls for self-assertion and self-reliance. But Jesus was not mistaken—the way of effective living in the kingdom of heaven is that of godly humility.

"Blessed are they that mourn." The world shuns the house of mourning and tries to philosophize away the fact of sorrow. The Christian learns much from sorrow in his own life and is ready to share the burden of his fellowman.

"Blessed are the meek." When a man rightly sees and evaluates himself he becomes humble. Then he "inherits the earth" because he truly comes to enjoy it as a place of service and Christian growth and not because he has a deed to a single foot of its soil.

Note also the Christian's spirit of mercy which invites mercy toward him; the purity of heart and cleanness of mind which enable a man really to see God in an impure world. Here is that

Christlike spirit which makes man a peacemaker in a fighting world, willing like his Master to sweetly bear unjustified persecution.

These then are the marks of the man who follows Christ as King. A hard utilitarian world may despise these fine qualities but they are highly prized by God and highly effective in human relations.

To complete our picture of discipleship we should consider the verses in the memory selection where we see

III. The Christian's Influence (vv. 13, 14)

"Salt" and "light"—what pungent and powerful people are the real followers of Christ!

Salt fights against corruption, keeps things sweet and fresh. It was Dr. J. H. Jowett who said that Christians "are to confront rottenness in politics; they are to meet it in realms of business; they are to make for it in the field of sport; they are to be its enemies in the crowded streets and in the quiet ways of art and literature; everywhere they are to provide the antidote to corruption—to overcome and destroy it."

Light has one primary purpose—to drive back the darkness. Men love darkness because their deeds are evil (John 3:20, 21). As Christ dwells in the believer He will shine out against the darkness of sin, ignorance and superstition, and replace it with the glorious sunlight of God.

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The Nations in Prophecy [Continued from page 36]

"outer space," we must examine further details of the early history of Babylon, this original headquarters of Satan's opposition to God in the earth.

Let us read carefully Genesis 11:1-9, and follow this with Genesis 10:8-12, for the later passage precedes the earlier chronologically. Genesis 10:10 indicates that the beginning of Nimrod's kingdom was Babel; hence Nimrod was undoubtedly the leader of the great project described in 11:1-9.

His headquarters were at Babylon or "Babel" (Gen. 10:10), a word originally meaning "gate of the god," although ultimately it came to indicate confusion. It is obvious that his ambition was to establish a "world" empire. In all of these details he is a type of Antichrist, who will dominate earth's affairs just before God gathers Abraham's descendants finally from among the Gentiles. Thus Nimrod is seen dominating just before God originally called Abram from among

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the rest of earth's inhabitants to become the forefather of the nation to be established in Canaan.

Note also another striking characteristic of Nimrod's day which is one of man's current international objectives: "The whole earth was of one language and of one speech" (literally, "one lip [or vocal sound] and one kind of words," as composed of certain distinct sounds).

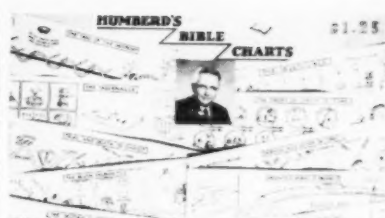
We notice in Genesis 11:4 that part of the threefold objective of this one-language people was the building of a "tower, whose top may reach unto heaven" (or, more accurately, "its top being in the heavens"). Now it was from "heaven" that the waters of the recent Flood had fallen (Gen. 7:11; 8:2). Hence their apparent objective was provision for protection against any repetition of the disaster of the deluge, despite God's specific promise of Genesis 9:11. In this, of course, they were seeking independence from God—which is essentially what is behind man's current desire for "control of outer space."

Now let us note carefully God's words in connection with man's original interest in the atmosphere just above the earth: "Behold . . . this they begin to do; and now nothing will be restrained from them, which they have imagined to do." The potential success of their undertaking was thus recognized; hence we dare not minimize the potential of man's objective in seeking today the mastery of the "heavens." It is significant that Nimrod and his followers were prevented in their attainment of their objective by the confusion of language and subsequent dispersion which God sovereignly interposed at Babel.

So also today, at the close of these "times of the Gentiles," when man is concentrating upon reunification of the human race, and is already within hailing distance of the interplanetary space travel of which he dreams (and which he is convinced is necessary for control of the planet Earth itself), it appears likely that God will again intervene in man's affairs to prevent attainment of such invasion of the heavens.

In his great address to the Athenians in Acts 17:22-31, Paul distinctly stated a basic principle of human life which will prevent man's vision of space conquest: "God that made the world and all things therein, seeing that He is Lord of heaven and earth . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

"Undoubtedly, that which will finally and drastically intervene in man's attempt to transgress these "bounds of habitation" will be the return of the Lord Jesus Christ Himself. **END**



SPEAKING ENGAGEMENTS

October in Michigan	Pierson
Spencer Mills Community, Oct. 2-5	Detroit
Detroit Bible Institute, Oct. 7	
October in Ohio	Cleveland
First Brethren Church, Oct. 8-12	
October in Pennsylvania	New Brighton
Immanuel Church, Oct. 13-15	Alcippo
Alcippo Brethren Church, Oct. 16-19	Altoona
Altoona Bible Institute, Oct. 20	Galeton
First Baptist Church, Oct. 23-24	Philadelphia
Third Brethren Church, Oct. 26-29	
October in New York	Great Valley
Mt. Echo Bible Institute, Oct. 22	
November in Pennsylvania	Hatboro
Suburban Brethren Church, Nov. 2-3	Philadelphia
Philadelphia Bible Institute, Nov. 5	York
Grace Brethren Church, Nov. 5	Chambersburg
Grace Brethren Church, Nov. 10-12	
November in Maryland	Hagerstown
Grace Brethren Church, Nov. 6-9	
November in Virginia	Roanoke
Garden City Brethren Church, Nov. 13-16	Pamplin
Wythe Parkway Baptist, Nov. 18-19	Virginia Beach
Grace Brethren, Nov. 20-21	
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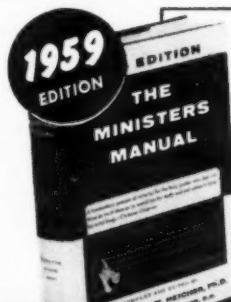
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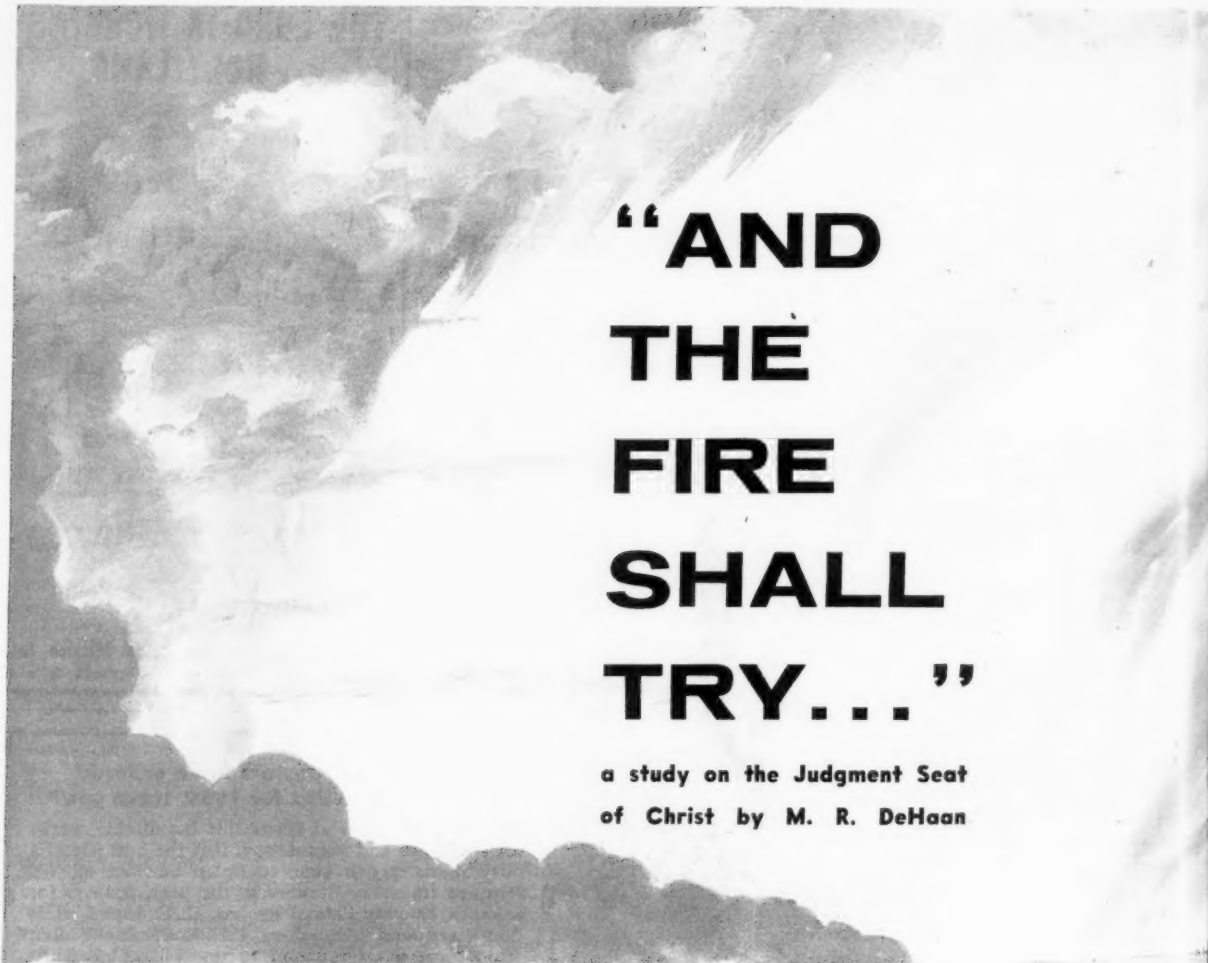
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"AND THE FIRE SHALL TRY..."

a study on the Judgment Seat
of Christ by M. R. DeHaan

No event in the sequence of events to come concerns the believer more particularly than his appearance before the Judgment Seat of Christ. At the editors' request Dr. DeHaan here presents not an exhaustive exposition of this important subject but a thought-provoking expository outline for further personal study and meditation.

THOSE who teach the doctrine of salvation by grace without the works of the law are constantly accused of promoting license to sin. The doctrine of the security of the believer is severely attacked as a dangerous doctrine which encourages looseness of living and tends to carelessness, carnality and a false sense of security and peace. The accusations are not without some foundation, and the charges should be seriously faced and scripturally met.

The preaching of salvation wholly by grace, without the counterbalancing teaching of the responsibilities of grace, has led many to believe that it makes no difference how we act and live *after* we

are saved, because it is "all of grace" and is "all under the blood." There can be no question that too many Christians have given occasion for these accusations. Unless we can give a scriptural answer, we must admit the criticism is just. What then is our answer to the question: What is going to happen to believers who live and die in unrepented and unconfessed sin?

Other similar questions which demand an answer are: Can a Christian once saved go back again into the world? Can he do as he pleases? Does grace give a right to sin? Will God deal with such? How and where will it be done?

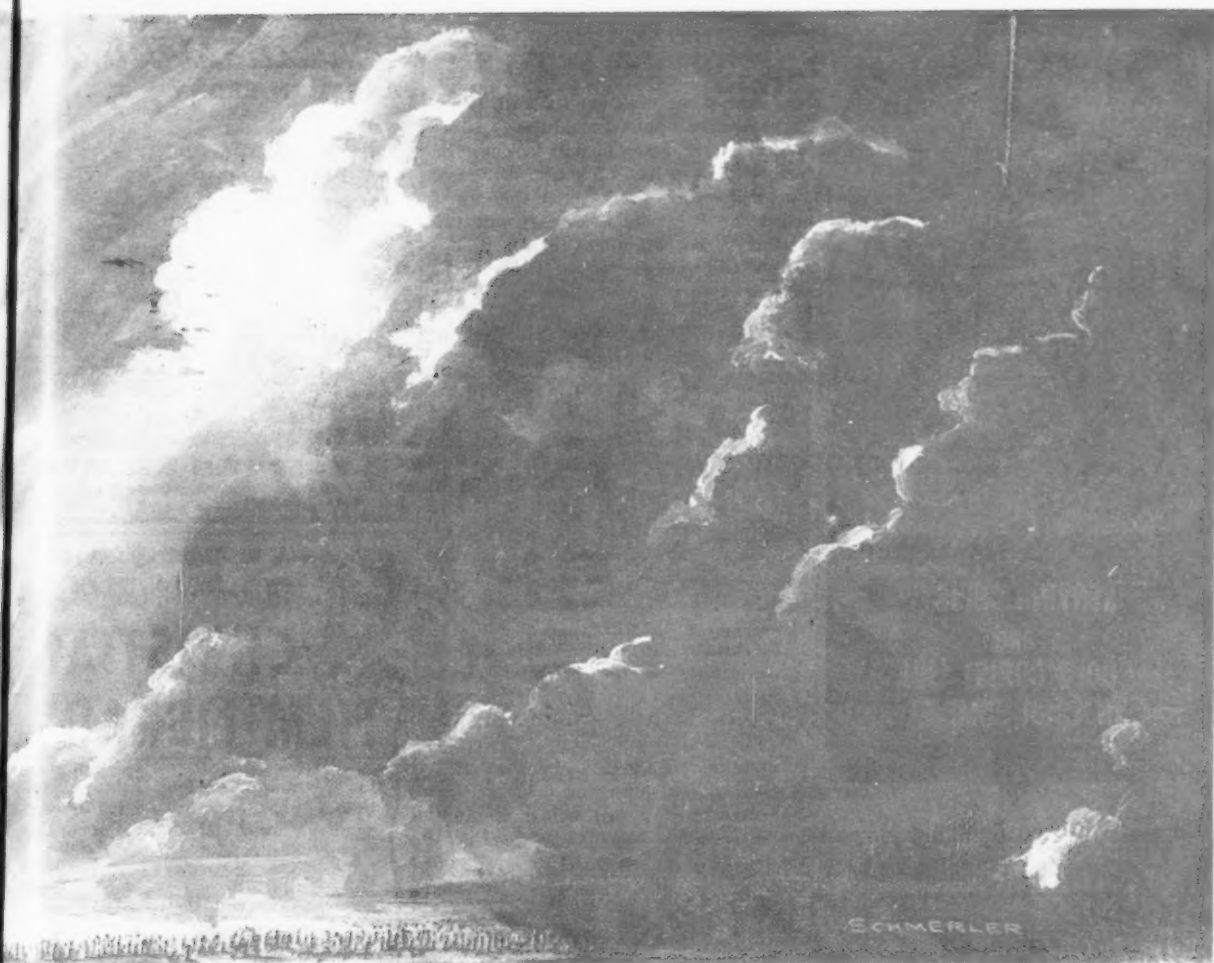
Various groups have put forth their own answers. One group has sought to solve the problem by the teaching of a future purgatory where unconfessed sins will be atoned for. Others teach a partial rapture, claiming that only the sanctified will be caught away and the unfaithful believers will be purged through the fires of the tribulation.

Still others teach that the believer, when he sins, loses his salvation, while

another group advances the theory that only overcomers will share in the millennial reign and have part in the first resurrection, while the rest of the saved will wait until the end of the Kingdom Age before attaining final redemption.

Now, if we reject these answers as unscriptural, we must ask, "What is our answer?" Unless we can produce a better answer to the problem, we have no right to reject the honest attempts of others to solve it.

✦ We believe the answer is made perfectly clear in the Bible. Hundreds of passages inexcusably overlooked or ignored by the average student teach the doctrine of the Judgment Seat of Christ. While the guilt of sin is instantly taken care of, permanently blotted out, when the sinner receives Christ and he will never be condemned or lost, he nevertheless is responsible for all he does as a believer. He will have to give an account at the Judgment Seat and he will be rewarded in perfect justice, and be assigned his relative rank and place in



the Kingdom on the basis on the record.

This is clear from scores of unmistakable passages, most familiar of which is I Corinthians 3:11-15. In II Corinthians 5:10, Paul says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (See also Matt. 6:6; Matt. 10:42; Luke 6:22, 35; Col. 3:24; Heb. 11:6; Rev. 22:12.) There will be a reckoning for the servants of the Lord (Matt. 25:19).

There are three judgments of the believer mentioned in the Bible: a past, a present and a future judgment. The judgment for the guilt of sin is a settled, past fact, assuring the believer's position in Christ, his completed salvation, and his eternal security by the finished work of Christ (John 5:24; John 10:28; Rom. 5:1; Rom. 8:1; etc.).

There is also a present judgment of the believer's "walk." Those who continue in unrepented, unconfessed sin God comes to chasten by "weakness and sickness and death" (I Cor. 11:29-31). This

is not a matter of salvation, but for correction and chastening (I Cor. 11:32; Heb. 12:6).

But there is a third judgment which is future. It has to do with our works and will determine our rewards for faithfulness, and loss of rewards for unfaithfulness. It has nothing to do with our salvation, only with rewards.

♦ BEFORE considering the character of this judgment, we must determine three things. First, who will be present at this judgment? Second, when will it take place? Third, where will it be held?

The Bible is clear that only believers will be present at the Judgment Seat of Christ. It must not be confused with the Great White Throne Judgment (Rev. 20:11-15) at which only the lost will appear. This fact is also determined by the difference in time. The judgment of believers occurs at the coming of the Lord Jesus before the Kingdom Age (Matt. 16:27; I Cor. 4:5; I Pet. 1-7; Rev. 22:12), while the judgment of the wicked dead is definitely placed after the mil-

lennial (Rev. 20:6, 7) reign of Christ.

As to the place where it will be held, we cannot be dogmatic. Since this judgment of the believer's works will take place during the interval between the rapture and the public return of the Lord Jesus to earth, it will take place in the air (I Thess. 4:17). At the close of this period each believer will have passed the inspection of his works and had his appropriate place and rank assigned in the Kingdom reign. Some shall have an abundant entrance (II Pet. 1:11), have confidence at His appearing (I John 2:28), and receive a full reward (II John 8), while others shall be ashamed at His appearing (I John 2:28), and be saved so as by fire (I Cor. 3:15).

These are solemn considerations indeed and to ignore these warnings can only lead to disappointment. No Christian can look with joy to the coming of the Lord while living in known and unconfessed sin. Surely the implications are unmistakable. No wonder Paul says in I Corinthians 5:11: "Knowing there-



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fore the terror of the Lord, we persuade men."

To those who make grace an excuse for careless living, the coming of the Lord cannot be a welcome thought. Many Christians who have thoughtlessly sung, "When by His grace I shall look on His face, that will be glory for me," are due for a terrible shock. When they stand before the Judgment Seat, they will find that it is not all glory for them, but regrets and remorse at the loss of possible rewards and assignment to a lower place in the reign of the Kingdom.

✦ We re-emphasize the fact that, at the Judgment Seat, the believer's salvation and security in Christ will not be the issue. That was settled once for all. The purpose of this judgment will be to justly reward each servant for work done in the body, on the basis of opportunity and personal ability.

Some of the things on which the rewards will be based are:

1. Acts of mercy and love (Luke 6:35, 36)
2. Faithfulness in prayer (Matt. 6:6)
3. Hospitality to the brethren (Matt. 10:42)
4. Motives of our service (Matt. 6:1; I Cor. 4:5)
5. Suffering for Christ (Luke 6:22, 23)
6. Love of His appearing (II Tim. 4:8)
7. Perseverance in well doing (Gal. 6:9)
8. Souls won for Christ (I Thess. 2:19)

To this list others may be added, but these will be some of the things on which rewards will be based in that day.

✦ But there is more involved than the gain or loss of rewards. Most believers have given little thought to what the disapproval of God at the Judgment Seat really means. They are not interested in rewards, but are perfectly content with just being saved and going to heaven. Simply missing a reward or crown holds little dread for them. The reason is failure to see the other side of the Judgment Seat. It not only involves a negative loss of rewards but also a positive "suffering loss." "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3:12-15).

The passage does not say "he shall enjoy loss" but "suffer" loss. Certainly the expression, "saved so as by fire," suggests no pleasant or comfortable experience. All the references to God's judgment of believers for unfaithfulness imply something fearful, something to be dreaded and avoided. What else can

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these words of our Lord mean: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48)?

This is in sharp contrast to the reward of faithful servants, of whom Jesus said: "Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:43, 44).

Here we have reward for faithfulness, and punishment for unfaithfulness. The unfaithful servant is to be beaten with stripes, the number being determined by the amount of light and opportunity which each one possessed. We need not argue about the interpretation or meaning of the "stripes." We may not know the exact nature of the punishment inflicted, but the fact remains that, while faithfulness will be rewarded, unfaithfulness will be punished, and the implication is that it will be a painful and humiliating experience.

When Christ comes again it will be in the role of a Judge over three classes of

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people: (1) The believer (Rom. 14:12); (2) The nations (Matt. 25:31); and (3) Israel (Jer. 16:18). But this judgment must begin at the house of God (1 Pet. 4:17).

Thousands of sermons have been preached and volumes written on the rewards and the receiving of crowns, but there is little material on the opposite side of the picture, the "loss" of these rewards. It is a very significant fact that, in Revelation 3, after the promise

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of the believer's escaping the tribulation, the next verse contains a solemn warning. How comforting the promise in Revelation 3:10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

But to stop at verse 10 is to miss the important part. Escaping the tribulation only to face the Judgment Seat of Christ unprepared is but meager comfort indeed. So John adds: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Salvation cannot be lost, but rewards and crowns? Yes. Neglect of preaching this side of the Judgment Seat can result in nothing but looseness of conduct, indifference, neglect and a false security. If the objection is offered that fear of these consequences is an unworthy motive for faithfulness, we can only reply that if the love of Christ does not constrain us, then God will take a more severe method, for He will have His people clean. "Whom the Lord loveth He chasteneth." This was the great fear in the heart of Paul. He never doubted his salvation, for he could say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Paul did not fear losing his salvation, but he trembled at the thought of losing his crown of reward. We cannot fail to detect Paul's fear of this: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:26, 27).

The meaning of the word "castaway" had nothing to do with Paul's salvation.

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but with his rewards. In the next chapter (I Cor. 10), Paul gives the explanation. Israel is out of Egypt forever, but failed to reach Canaan, their victorious goal. Most of them died, a redeemed people, in the wilderness, short of the land of victory and reward (Heb. 10:4, 5).

♦ **THE granting of rewards and the rank in the Kingdom will be on the basis of percentage, not bulk.** The servant who gained only two talents received the same identical reward as the one who gained five talents (Matt. 25:21, 23). Although the one gained only two talents, the percentage was the same as the one who gained five—100 per cent.

But, in the case of the pounds (Luke 19:17), the one who gained only five pounds did not receive the same reward as the servant who had gained ten. The reward was again on the percentage basis, for both began with the same amount—one pound (Luke 19:16). The one who gained ten pounds received authority over ten cities, while the other received only five cities. The Lord requires no more from us than we are able, and the reward will be proportionate and just. The principle is clearly stated: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

♦ **A FINAL word about the Judge, who is none other than the Lord Jesus who gave His all for us.** The Lord Himself will be the Judge and His judgment will take in all the circumstances of our lives which are hidden from men's eyes, even hidden from us, known only to Him. Some believers whom we think weaklings and failures will be commended by Him, while others whom we have admired for their great success will take a lower place and receive a lesser reward. In giving these rewards He will not look at our success but our motive, not the victory but the way in which we fought, even in the hour of defeat, not at what we have accomplished, but how faithful we have been in seeking to accomplish it.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:5).

END

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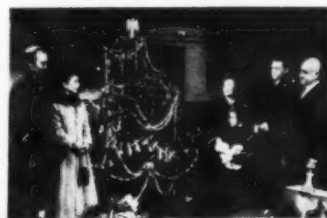
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NEW BOOKS

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Antechamber of the Eternal

EZEKIEL, THE MAN AND HIS MESSAGE, by H. L. Ellison
(Eerdmans, 144 pages, \$2.50)

Reviewed by Charles F. Pfeiffer

FRESH treatments of the prophetic books written by qualified scholars who accept the doctrine of the inspiration of Scripture are always welcome. The present volume, written by a British scholar who is a Hebrew Christian and a member of the Plymouth Brethren, is such a book.

Ellison writes as a conservative who takes seriously the prophetic writings. His viewpoint is premillennial, but there are important differences between his position and that of most American premillennial writers. To Ellison, "the millennium is the antechamber of and the preparation for the eternal state. Its glories are less than those of eternity, but they are of the same nature" (p. 142).

An important hermeneutical principle, basic in Ellison's interpretation, is the statement that the book of Revelation is "authoritative in the interpretation of Old Testament symbolism." The river of Ezekiel 47 is interpreted in the light of Revelation 22:1, and the symbolism of both is also seen in John 7:37. Ellison rejects the concept that animal sacrifices will be reinstated during the millennium as a part of the worship of God's people. He interprets the Epistle to the Hebrews

as meaning that "the abolition of the Aaronic priesthood and of the Levitical sacrifices is final and for ever" (p. 142).

Ellison holds that "all national prophecy is conditional" (p. 103). He draws an important distinction between prophetic and apocalyptic. The prophetic appeals to man's free will, whereas the apocalyptic reveals God's sovereignty. Jonah is the classic example of the fact that, even when a condition is not stated, we are to assume that prophecy is conditional. Nineveh repented and was not destroyed forty days after Jonah's preaching. Prophecy thus contains an appeal to man, while the apocalyptic is God's encouragement of His own in the hour of their trials. Daniel and Revelation are apocalyptic books, but apocalyptic elements appear in Ezekiel and other prophetic books.

Many of Ellison's concepts will doubtless be questioned. Statements will need qualification. The student of prophecy will want to consider Ellison's viewpoint, however. When he differs from commonly accepted viewpoints he does so in a spirit of fairness, and makes it clear that Scripture is our final authority.

Golden Age

VISIBLE GLORY, by Fred Z. Browne
(Greenwich, 133 pages, \$2.50)

MANY Scripture prophecies predict a golden age for this earth, with Messiah reigning in absolute peace and righteousness. During this wonderful period, the millennium, conditions will be altogether different from anything which will have gone before in the world's history. God will reign visibly upon the earth, Satan will be chained, resurrected saints will reign with Christ over the earth while mortal men still live upon it. As to what earthly existence at that time will be like, human speculation obviously is worthless. Our knowledge of this glorious age must come from Bible prophecy, and that alone. In determining these conditions, various prophecies must be collated and interpreted, which the author does in this volume.

Dr. Browne, for many years both a student and a teacher of the prophetic Word, has produced a thought-provoking treatment of this millennial age which he terms an age of "Visible Glory." He writes as a premillennialist, a believer in the pre-tribulation rapture, and as a believer in the literal fulfillment of the Old Testament Kingdom prophecies. His book is not a systematic study, but a collection of more than twenty topical sermons on various themes connected with his principal subject. On occasion he delves into important facts concerning previous dispensations.

The original messages, orally delivered, were evidently allowed to stand substantially as first given. Because of this there is a good bit of repetition and some statements are obviously out of date.—G. Coleman Luck

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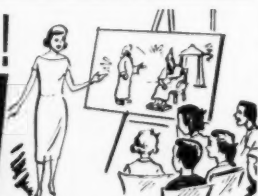
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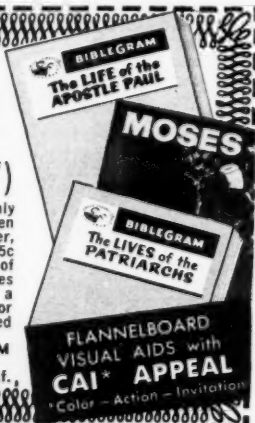
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Source Materials

ELEVEN YEARS OF BIBLE BIBLIOGRAPHY, edited by H. H. Rowley (Falcon's Wing Press, 804 pages, \$7.50)

Each year the British Society for Old Testament Study issues an annotated bibliography known as *The Book List*. During the years from 1946 to 1956 this annual publication was edited by the renowned Old Testament scholar, H. H. Rowley. Members of the Society wrote the brief reviews of significant books appearing during the years covered. Since the list was not issued during the years of World War II, the 1946 list covers publications since the 1940 issue.

The Old Testament, its history, archaeology, and text are the subjects covered in these bibliographies. Books of a general nature, related to the Bible as a whole, are included. Specifically New Testament books are not within the scope of these lists, however.

This bound volume is a reprint, without alteration, of the lists edited by Dr. Rowley (who has since been succeeded by G. W. Anderson). The lists are given in chronological order. Reviews are brief and factual. They contain all pertinent literature without regard to the ecclesiastical or theological position of the writer. To the Old Testament specialist they are invaluable.—Charles F. Pfeiffer

Among Many Witnesses

LENGTHENED CORDS, by Ethel Wallis (Wycliffe Bible Translators, 127 pages, \$2.50)

The subtitle of this interesting book is "How Dawson Trotman—founder of the Navigators—also helped extend the world-wide outreach of the Wycliffe Bible Translators." Using letters from former Navigators now working among primitive Indian tribes, triumphs and tribulations of the missionaries are told. The multiplicity of names, particularly during the first chapters, tends to be confusing. But to one who keeps on reading, the positive witness and testimony of Dawson Trotman shines more and more. His zeal inspired many! "Not only by exhortation but by actual example, Daws has influenced many Wycliffe workers as well as missionaries of other boards."

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). This theme verse of the Navigators was literally fulfilled in the life of the founder. As one testified, "He insured two inevitable results: multiple evangelism through a man-to-man ministry, and the elimination of himself as indispensable to the work."

The manner of Dawson Trotman's death was in a sense typical of his life. He died while saving the life of another. To him God's Word was eminently practical, and this account of his influence will have practical results in the life of the thoughtful reader.—Irvine Robertson

First the Man

LEADING IN PUBLIC PRAYER, by Andrew W. Blackwood (Abingdon, 207 pages, \$3.00)

Volumes on preaching are comparatively numerous. Those on leading public prayer are pitifully few. The main elements of a service of public worship are prayer, praise, and preaching. Undoubtedly the weakest part of most meetings is the portion devoted to prayer. Dr. Blackwood indicates that among those who lead in public prayer, some the hearers can follow if they force themselves to it, some they cannot follow no matter how hard they try, a few are able to draw the listeners so close to the Lord that they cannot help but follow in true spiritual communion with God. The present volume should aid any minister who reads it to come closer to being in this latter class.

There are many practical yet spiritual suggestions for the proper conduct of the various types of public prayers usually offered in the morning worship service, as well as ideas concerning prayers at evening worship, midweek service, and special occasions. Significantly, after he has dealt with the above, Dr. Blackwood devotes almost half his book to "the preparation for leading": "practicing the presence of God," "reading literature of the heart," "sensing the need of people now," "reserving a time to prepare," etc. A four-page "check list of faults in public prayer," with which the volume closes, should help any minister to evaluate his own effectiveness in this important matter.

This is a well written book on a vital subject. The author has a reverent and Scriptural approach. His quotations and "selected list of readings," however, seem to draw largely on theologically liberal sources. Some readers will also feel that he is a bit too attached to the liturgical. —G. Coleman Luck

Things New and Old

WANTING THE IMPOSSIBLE, by George B. Duncan (Eerdmans, 126 pages \$2.00)

This book consists of a number of addresses given at various times to different congregations. The title, *Wanting the Impossible*, pertains to only one message covering seven pages, and to an extent belies the contents of the book. Each address is based on an isolated text of Scripture, and there is no progress of thought through the book as a whole. Taken as individual messages, they contain much that will be of blessing to the reader. However, to one who has heard Mr. Duncan speak, and who will look therefore for "deep things" under this intriguing title, the book will be a disappointment. It does not live up altogether to its title.

Mr. Duncan is a master of the art of outlining. The outlines of each text are cleverly given, and should be of help to those who like alliteration and parallel expressions. One example, taken from

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Beginning with Chapter Six, the outlines are clearly set out, and readily discernible. It would have been well had the same plan been followed in printing the first five chapters also. The main points do not stand out, and the reader may have difficulty in connecting "thirdly" with "secondly" when there are several of each.—Irvine Robertson

BOOK BRIEFS

THEY TEACH US TO PRAY, by Reginald E. O. White (Harper, 204 pages, \$3.00). In this helpful book the prayer life of sixteen Old Testament characters from Abraham to Nehemiah is analyzed. The final two chapters present a similar study in the life of our Lord. Well written, containing many profitable lessons.

THE GREATEST WORD IN THE WORLD, by Catherine Aller (Cowman, 84 pages, \$1.75). This is a simple study of the Greek word *agape*—love. The author holds that this "greatest word in the world" has been confused with other terms which, because of their association with pagan thought, weakened the meaning of *agape*—sacrificial love. A thought-provoking book.

WHAT CHRIST THINKS OF THE CHURCH, by John R. W. Stott (Erdmans, 128 pages, \$2.00). A penetrating study of the practical lessons to be drawn from the letters in Revelation 2 and 3. The author does not allude to any prophetic interpretation but applies the lessons of each letter to the local church of today.

TOWARD CHRISTIAN MARRIAGE, by W. Melville Capper & H. Morgan Williams (Inter-Varsity Press, 128 pages, \$2.25). A new book of considerable merit on sex and marriage, written by two British medical men. The authors distinguish right and wrong ways of approaching, commencing, and continuing in marriage, with emphasis being placed on that which is Scriptural.

FEET OF CLAY, by Frank T. Florence, Jr. (Exposition Press, 98 pages, \$2.75). When the author became a prisoner of war in Germany during World War II, the realization gradually overwhelmed him that "human beings and all things are formed with feet of clay." His machine gun failed him, and even the great

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CHRISTIAN SCIENCE, by Walter R. Martin (Zondervan, 32 pages [paper], 35c). A brief but well-documented treatment showing the errors of this "dangerous non-Christian cult." A good bibliography is included.

THE KEY TO THE BIBLE: THE PARABLES OF MATTHEW 13, by E. W. Palmer (Moody Press, 64 pages [paper], 75c). A series of studies showing the dispensational significance of the parables of Matthew 13. Dr. Palmer restates with earnestness and warmth what many good Bible students have believed—that one's interpretation of Matthew 13 is crucial. Personal application of the truth is made in each message.

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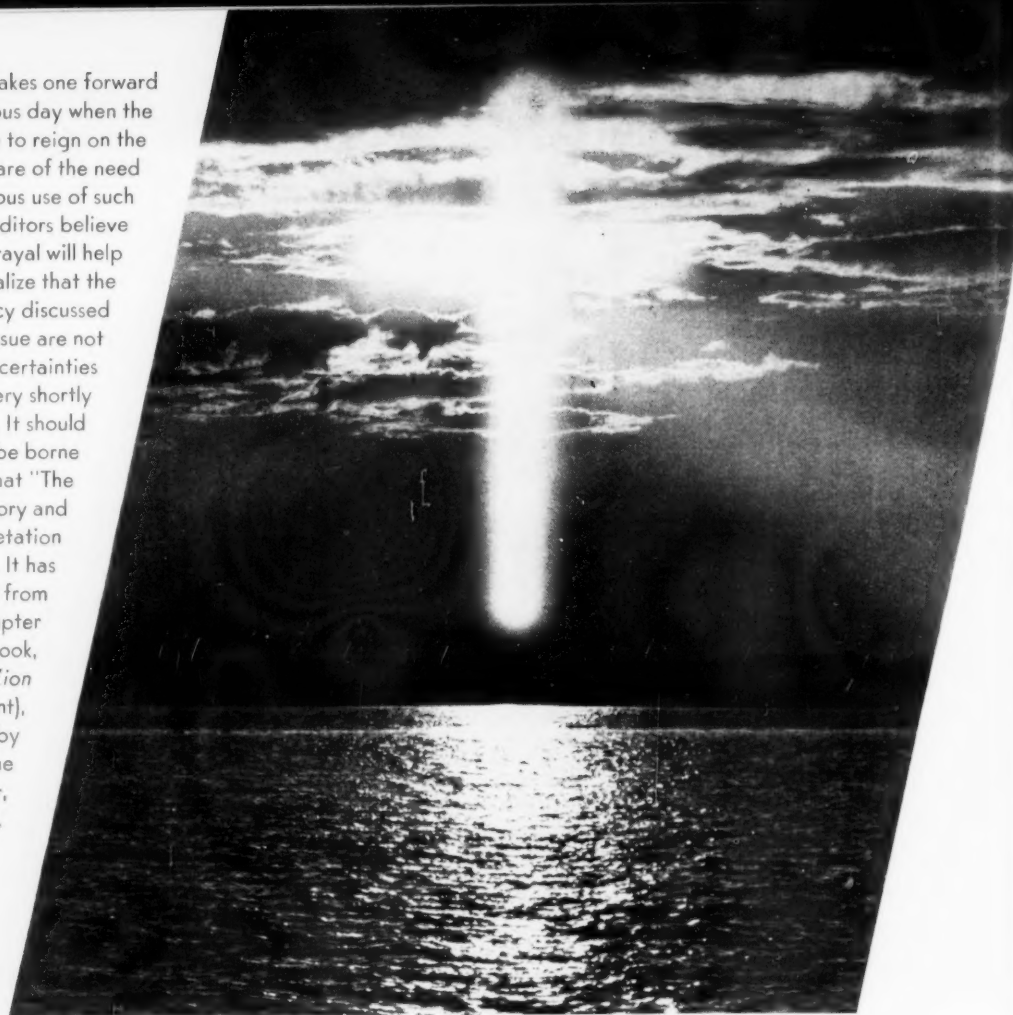
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This unusual story takes one forward to that tremendous day when the Lord will return to reign on the earth. While aware of the need for judicious use of such material, the editors believe its vivid portrayal will help many to realize that the details of prophecy discussed in this issue are not abstractions but certainties which may very shortly come to pass. It should nevertheless be borne in mind, that "The Dawning" is a story and not an interpretation of Scripture. It has been adapted from the closing chapter of the book, *Trumpet in Zion* (out of print), and is used by permission of the publisher, Moody Press.



We shielded our eyes from the brightness as the golden cross-like aperture took form. Lambert photo

The Dawning

By CARRIE E. GRUHN

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Tanya and her doctor husband, Paul, together with their small son, Toni, are members of a company of believing Jews in the Holy Land during the close of the Great Tribulation. Refusing the mark of the beast, they have fled to a wilderness city hidden away in the mountains about a day's journey from Jerusalem. From this vantage point they hear of the rising crescendo of fury on the part of the world ruler and learn of the judgments poured out on the rebellious peoples. Then their own city is miraculously delivered from an attack.

An ominous, motionless oppression awakened us. Scarcely an hour had passed since the last person had left and we had retired. The depressing, unnatural stillness made sleep impossible, so we slipped out hoping to watch the dawn.

Beneath the vines, with their heavy weight of purple fruit, we walked cautiously, feeling each step in the light cast by a lantern. Not a breeze stirred in the utter blackness. There was no sky, no mountain rim, no valley. We could not tell if the storm clouds still hung low. There were no stars or moon or

slightest ray to relieve the inkiness. Even the lantern light was swallowed up in the velvety gloom.

"I feel as if I were walking in a thick black fuzziness—I almost can't breathe!"

"It's the kind of darkness that can be felt," Paul answered, and even his voice seemed muffled. My feet felt the smoother stones that paved our pool edge. Not even the pool's liquid mirror was discernible! The sound of the soft drip of water, which always kept it clear, was muffled, too.

Paul swung the lantern and I felt, rather than saw, the steps leading up-

ward. I inched slowly up, with Paul following close behind. At last we sat on the mountain, still encompassed in darkness.

"Surely, this night cannot last much longer." I shivered in the unrelenting darkness.

"I think it is breaking now." Paul sought to turn me around.

"Not that way, Paul! The sun doesn't come up in the north!"

"Is that north? I'm turned around here."

"I'm confused tonight, too, but we came out on the rim facing north and you have not turned since."

I moved his arms so as to face the east, but only unbroken blackness pressed against my eyes. Paul's arms stiffened and I felt a tremor pass through him. Turning a little I looked up to where his face should be. Was it imagination, or could I actually see a faint blur as if a tiny shaft of light had found his face?

"Tanya! Look!" A great wonder was in his voice and I turned swiftly.


Something appeared to be cutting downward through the black gloom. It was not from the east that the light was coming!

Just for another moment the darkness held, then it fled before two bright gleaming slashes that tore open the sky. The light that descended was blinding. We shielded our eyes from the brightness and continued to watch as the golden cross-like aperture grew and took form.

The light that had cut through the blackness like a great sword followed on down, down until it seemed to hover above the world shrouded in stillness. Far above the glorious cross, now beginning to look fiery, angel wings caught and reflected that light. To our ears came the sound of voices singing, and the sound of the voices was as of many waters and as of rolling thunder. The song was one of praise and rejoicing, calling forth our praise and rejoicing also:

"Alleluia: for the Lord God omnipotent reigneth. Behold! He cometh, bringing His Bride with Him! Alleluia: the Lord God omnipotent reigneth!"


♦ The cross seemed to fill the heavens; it began to tilt earthward until its foot hung above far-away Jerusalem and its top touched the very threshold of heaven. As we watched, we saw heaven open. Through the newly opened portal came One sitting upon a white horse. For the moment the glory, the beauty and the shining white light of Him proved too much for our eyes. Through the tears the burning brightness had brought to our eyes we seemed to see the understanding smile of this One, then it was as if a cooling, healing Hand had anointed our eyes so we could look upon His face.



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The flame of His eyes was like fire! And the brightness of His countenance was like the molten white-hot metal of a refining furnace. On His head a golden crown, not unlike the crown of thorns, gleamed now with the red of rubies and garnets instead of drops of blood. Flashing colors of many jewels proclaimed it to be the crown of a King indeed! Very still He sat upon the white horse while the earth turned eyes toward Him.

We heard great stir and movement as if the whole city were spilling out to welcome their King. Breathlessly we waited. Down that golden roadway the white horse came steadily, and behind came the armies of heaven riding upon other white horses and wearing glistening white raiment.

As the lead white horse neared the earth to become lost to our view in the distance over Jerusalem way, the sky suddenly became a great screen. On its surface the whole world could behold the glories and power of its King. We could see now the great golden image standing defiantly. On the mountain, gnarled and ancient trees whose weight of olives had hung above the Saviour's head centuries ago as He knelt in prayer, suddenly lifted their gray arms and new fruit and blossoms sprang from their branches for the light from the advancing King gave to them a new season.

Spellbound we watched, our eyes focused on the horse that led the countless thousands that kept coming. From time to time, as if drawn by a magnet, our eyes turned to the glowing faces of that heavenly, moving company. Now and then there was a murmur, less a whisper than a thought, as someone was

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Ephesians 4:15

I wanted to drive an iron bar through a piece of timber. I bored a hole the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron in its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. A few drops of oil were more effective than many blows of the hammer. How slow some good people are to learn this. Men will not appreciate truth when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil.—Selected

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recognized and joy spilled over.

The white horse that led came to the end of the road where the new trees opened an avenue across the top of the hill. Then his Rider halted. A certain sadness seemed to cross that one face we had hungered so to see. He looked outward, then down; and so enrapt had we been that we had failed to see the dark army that rolled in murky wave upon murky wave out of the valley of Megiddo until it lapped at the very foot of the Mount of Olives. At the head of this army was another horseman. He sat his horse stiffly, and from the insolent darkness of his haughty face his eyes burned with ageless hate, hate that had hurled defiance in God's face and now was about to receive the answer.

✦ HORRIFIED I watched the rising, twisting mists streaming from his impatience. Like giant snakes coiling and writhing, they flexed and unflexed, appearing eager to reach the prey and come down to them. Tentacles edged with green flames whipped into being countless orange and yellow fires. The fires spread, they leaped from dark wave to dark wave as the armies of nations pressed forward behind their prince, and the beast, whose image turned and turned, calling them to battle. A black crown sat upon the brow of the golden image—it grew and swirled as countless horrid birds sought for places.

"Vultures!" a tense voice whispered, for by this time others had joined us. "Vultures come to feast!"

I shuddered, but the defiant army showed no sign of repentance, only hate, relentless, consuming, and a great and terrible conceit.

The prince waved back his army. He would take God alone! The dark sea rolled back upon itself—now a white horse and a black one stood etched in the center of a watching world. With lips curled back the beast snarled his rage and plunged forward as the King alighted and His feet left the golden pathway to come to rest upon the Mount of Olives. Quietly He had stepped, yet we felt the weight of His foot on our mountain height more than a hundred miles away. It shook the foundations of the earth. The Mount bowed before His majesty, splitting in two.

The smell of sulphur and brimstone, of molten metal and burning gases rose and spread about the defiant prince and the beast as he roared in helpless fury. Suddenly the tall gilded image shivered and screamed mechanically as it toppled, then fell into the pit, forging the chains that caught and carried the prince and the beast down, down, down into seething, endless torment. . . .

Slowly the scene rolled out before us. Where the fire and the little hills of Palestine had been lay a great spreading valley. Away toward Megiddo the dark

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army fell before the mighty army of the Lord. The great birds tossed into the sky from the falling image flew quickly to the feast laid beneath their greedy, tearing talons. Out from the moving, restless edges of the mass crept a new flood, rusty and red and deep! But from the golden pathway crystal clear streams flowed cool and sweet, healing the land of the polluting dark-flowing stream. Along the banks trees quickly sprang up laden with fruit and green with leaves.

The white horses drew aside to let the procession through. How loving were the Messiah's eyes as He watched them coming. Softly, yet filled with majestic royalty His voice came to us across new airwaves.

"Come ye who were faithful even unto death! Come and receive the crowns reserved for you, and reign with Me!"

Angels swept through the air bearing the crowns that the King Himself might place on bowed, humble heads. Time appeared to stand still, if indeed there were time to be measured. There was no stirring of impatience—we were content to stand and worship our King. He was our All; how should we be hungry or thirsty, tired, sick, or sorrowful ever again?

♦ WITH eager hearts and singing lips we prepared to come down from the mountains. How well they had sheltered us! How fruitful had been the valleys! How wonderful had been our days and nights here. But now our King had called us to shelter and peace which were higher and mightier than any mountains!

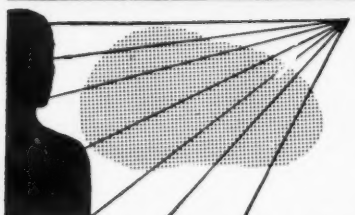
Back at our pool clusters of grapes weighed down the vines, giving their reflected images to the clear waters of our pool. The smell of their rich ripeness was pleasant and sweet. The very fruits had felt the coming of the Creator! Simon and Mother paused to drink and to eat of the new fruit. Eager were our feet, yet we, too, stopped on the pool's edge before leaving to hasten away to the Land of Promise which had this day become the Land of Fulfillment!

A small sound drew my attention to the softer shadows where moss lay like a velvet carpet under overhanging rocks and silver-leaved vines. Our small son's laughing eyes met mine above a yellow-eyed, furry kitten. Other kittens pushed and rubbed against him while the mother, a tawny lioness, whose howls of reproach had kept me so often awake in the past sat benignly making a cushion at his back. Paul felt my start of momentary fright, then with reassuring voice he whispered softly against my ear.

"And the lion shall lie down with the lamb and the children play on the hole of the adder. At last, my Tanya, the Prince of Peace is come indeed! Yonder sun has risen on a New Day—it is, indeed, the millennial morning of a glorious New Day."

END

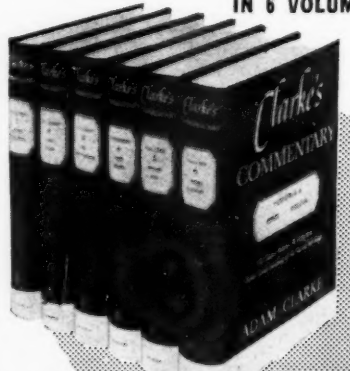
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ALL THINGS

- I. Are of God—II Cor. 5:18
- II. Are for your sakes—II Cor. 4:15
- III. Work together for good—Rom. 8:28-29
- IV. Are made manifest by the light—Eph. 5:13
- V. Are cause for thanks to God—I Thess. 5:18

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- I. Our Inheritance—v. 4
- II. The Blood of Christ—vv. 18, 19
- III. The Word of God—v. 23

—Source Uncertain

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During the World's Fair of 1892-93, when in Chicago, I had the pleasure of hearing Dwight L. Moody preach in the very large circus tent. Sankey led the singing. I recall the text: "And He came to seek and to save (find) that which was lost." During the sermon he was interrupted with a note handed him, saying a child was lost in the crowd. It was soon found, but he used the incident to emphasize his message. When the child was brought to the platform, he took it in his arms as he talked, then the parents came to claim it.—Mrs. F. W. Goodrich

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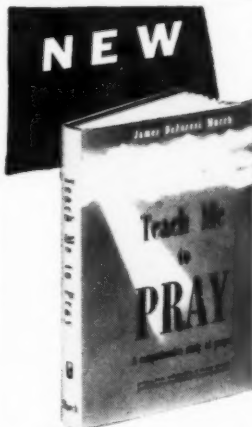
Proverbs 22:6

- I. The Process—"Train up"
- II. The Pupil—"a child"
- III. The Path—"in the way he should go"
- IV. The Promise—"when he is old he will not depart from it."

—E. F. Quaintance

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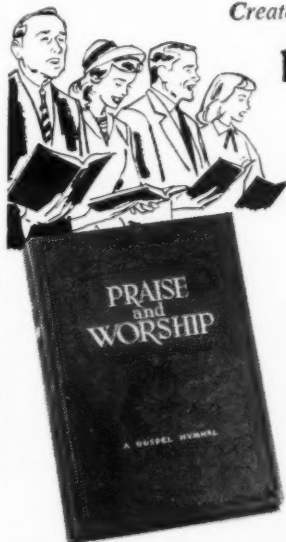
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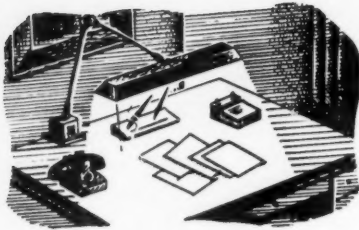
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The Bible study that you are now running in YOUTH SUPPLEMENT is the best you have ever printed. It has proved to be a real help to me and I look forward to using it each month. I am wondering if Mr. Capon would consider approaching some of the real problems we have—such as courtship, etc. Or maybe you could give us some help through another type of article.—R.N., Pennsylvania.

Belated Reaction

Last February when I read the article, "What the Bible Says About Sex." I decided I should write and tell you how much it helped me. Other things came along and the letter was never written. The other day I picked up the old issue again and read the article. It helped even more this time, so I must let you know. That is the sort of material I think teenagers need today—especially Christians. Something inside of me is always ashamed when I realize that there are many things my crowd would not think of doing because they seem worldly, and yet we do other things that I know are not pleasing to God. Give it to us—we need it!—D.L., Washington.

Thanks for the Break!

I think it is swell that you are giving teenagers an opportunity to write stories that will be printed—or at least stand a chance! I can't write as you can see by this letter but it will be fun reading what other teenagers dream up. Only thing, I wonder if teenagers shouldn't be judging these stories. Maybe some we'd like will never reach us!—A.C., Texas.

It will make you happy to know that we do have at least one teenager help us in reading the stories. And I'm not so sure about your lack of talent in writing. How about trying something?—Editor

More Short Stories

We enjoy the magazine short stories best. There should be some in the YOUTH SUPPLEMENT also.—Margo Smits, Grand Rapids, Mich.

Good short stories are hard to come by, but we're trying! How did you like "The Awakening" (Aug.)?

The Game with a Purpose

Dear Friends:

This is football season and I have a feeling you fellows might not think I am qualified to write about that rough and tough sport. And you're right. So, we have a guest writer for our "Tip-Off" this month—former sports editor, M. R. Maloney.

KENNY PAUL, the great Rice line star in 1954, received a cut shin in the third quarter of the Baylor game in Waco, Texas, but with Baylor threatening the Owl goal line Paul kept right on battling. The referee, however, noticed the profuse bleeding and called time. Coach Jess Neely asked Paul, "Think you can make it for three minutes?"

Paul glanced at the scoreboard clock. There was that much time left in the third period. Then he said to Neely, "You mean 18 minutes, don't you, Coach?"

That was the kind of player the Paul of the Bible was. In II Timothy 4:7, he says, "I have fought a good fight."

Paul was not complimenting himself. He was not saying, "I played a good game."

Compliment a player, tell him he played a good game, and he may ruefully shake his head and say, "No, I didn't play much of a good game. But it was a good game, wasn't it? One of the best I've ever played in."

That was what Paul meant. In other words, he was saying, "I have played the game." He was not thinking so much of the kind of game he had played. Rather, he was remembering how he had enjoyed playing, the thrill of playing the game for Christ.

For Paul was not a sideline Christian. He was miserable on the bench. He wanted to play! And he stayed in until he had "finished [his] course." The same Paul also said (Acts 20:24), "But none of these things move me, neither count I my life dear . . . so that I might finish my course with joy."

In other words, Paul knew the Christian life was not an easy one. He knew

it was rough and rugged to be the gazestock for standing by what he believed to be right. But he knew, too, that having a goal before one meant a great deal.

Paul set forth before the Philippians the goal of the game when he urged that they "stand fast in one spirit, with one mind striving [contesting] together for the faith of the gospel; and in nothing terrified by your adversaries" (Phil. 1:27). We are shoulder to shoulder in the middle of the line in order to open a hole together through which the gospel may speed to a broken field.

But an athlete may experience all of the above—he may enjoy the game, show real courage by sticking with it, realize the advantage in standing together with eyes on the goal—and yet, if his *purpose in playing* is wrong, he has gained little.

Men get into sports for different purposes. One does it merely as a conditioner. That's the case of the soldier athlete of the war years or the business man who takes up handball, tennis or golf. Some run to win, either for the school or for glory of self or for money.

Men run life's race for many purposes, too, some good and some bad. But the worst case is the man who runs vainly, empty of purpose. He is like Ahimaaz, who wanted to run though he had no tidings to tell. Granted his wish to run, Ahimaaz outran the appointed courier but had to stand aside when King David asked for news from the battlefield.

Are we in life's game for a purpose? Is that purpose God's purpose?

Paul knew what his purpose was. For him the game of life would be empty if those within the scope of his ministry failed to be the kind of Christians he exhorted them to be. Paul wanted no brighter reward than a good report of those who were his converts in Christ. He wanted to play the game to produce Christian lives that would shine for God in a dark world.

There is the real purpose for the Christian. It is not only for the preacher but also for all who seek to serve God. **END**

If you are in your teens and like to write, here's your chance to see what you can do. For the next school year, this page will be your page. If your story is published, you will receive the regular rate of payment. At the end of the contest the author of the best story will be awarded the Beginning Christian Writer course, free! Just a few rules to remember:

1. Story should not exceed 1000 words—it may be shorter.
2. Articles, true experience, fiction—anything as long as it has a Christian tone.
3. Writer must be in teens when story is written.
4. Double space and type if possible, but legible writing will qualify.
5. Send to YOUTH SUPPLEMENT Editor, 820 N. LaSalle St., Chicago 10, Ill.

Be sure to give your age with your name and address. Enclose a self-addressed stamped envelope if you want your manuscript returned.

TALENT ALIVE

By Janice Parker

THE young artist gazed at the beauty around him and then at his canvas. What he saw there brought a hopeless look to his eyes. Why couldn't he capture the beauty of the scene and transfer it to his painting? He had been told he had talent; yet there was something missing. No matter how hard he tried, the trees always looked lifeless—almost like weeds with overgrown stems.

Jack (that is not his real name) was frustrated. He knew something was wrong, but he didn't know what. He decided to lay off painting for a while and, since he had a lot of spare time, he decided to attend church.

The minister of the church took an interest in all young people, and he was

especially attracted to Jack. There seemed to be an unrest, a searching in his eyes. After much conversation, Jack let it out that he was trying to become a painter.

"Why, that's fine!" said the pastor. "I'd like to see your work sometime."

Jack hung his head. "No, it isn't any good and I know it."

"But I'm not an art critic. Let me have a look."

When the pastor viewed some of Jack's work, he saw the talent there, but realized too that there was no feeling. It looked dead.

✦ In the months that followed, Jack and the pastor became good friends. One day Jack came face to face with God—a personal God such as he had not realized existed. The gospel was made clear and Jack accepted Christ as his Saviour.

Almost a year had passed since he had paid any attention to his painting, but now everything looked so beautiful that he was in the mood to paint. He went out alone and, as he looked at the mountains and the trees, everything seemed brighter. The trees were greener, full of life. The mountains had a new depth. Jack started to paint. He lost himself completely as he transferred what he saw to the canvas.

After the mountain was finished, he decided to paint a cross on it. For he thought of Christ's death and what it had meant to him.

When he was finished, he gazed at the picture, but he was not satisfied. With renewed enthusiasm, he started to paint another picture. He painted the same mountain but, instead of the cross, he painted Christ coming again out of the clouds.

The second picture had a radiance he had never before seen in any of his work. He knew it was the best he had ever done.

Jack could not wait until the pastor saw his work. As the older man took in the feeling and the beauty of the painting, he drew a deep breath and said, "That's it, Jack! You feel it now! This painting has real life. Your talent has come alive." Then he noticed the other picture—the one with the cross.

Jack explained how he had been unwilling to stop with the first picture.

"Yes, I know, Jack. The cross had to come first. We look back to that and all it purchased. But it is the living Saviour who enables us to live as Christians and it is He for whom we wait."

Today both pictures hang side by side in the church where Jack found the meaning to life.

END

A young pre-med student and his professor
come face to face with a

SUBSTITUTE

Bob jerked back to reality when he heard two girls giggle at him.

BOB PAYNE plodded along the corridor of the science building, his head down. He had good reason to be gloomy. With a medical career in view and his pre-med course all mapped out, here he was supposed to study a textbook that went contrary to all the Christian teaching that had been instilled in him ever since he could remember. All this, his first week in school!

It was unusual the way his eyes were opened to what that book really taught. In going over the lesson the night before he came across a term he couldn't understand. He referred to the index, then far beyond the lesson, and there he found it.

The author had stated that conception was possible without a male parent, and that because of the rarity of this phenomenon, wherever it had happened, the resulting child had been made a deity by his particular tribe or race. With this, the textbook disposed of the virgin birth of Jesus as simply a rare occurrence and not a miracle.

Bob stopped and looked out a window. The grass was still green on the campus. A mocking bird sang in the privet hedge and the sky looked smiling and blue. How could the world around him be as serene as usual when a college like this was stealing away the very foundation of Christianity from a world forever lost without Christ?

♦ Bob had chosen this college because it was Dr. Fred Mason's alma mater. Since Dr. Mason set his arm when he was five years old, after he had fallen out of his tree house, Bob had steered his course by this quiet general practitioner. For years, Bob had watched as Dr. Mason quietly went about town and the countryside, always ready to hurry to the place where there was pain and confusion, and nearly always leaving comfort and peace behind him. To young Bob it was a marvelous and myterious thing that one man could do such numerous deeds of mercy and yet have so little to say. He smiled as shyly as Bob himself might do and went about his work, not seeming to realize the magnitude of his daily life. To grow into a man like Dr. Mason had been Bob's dream.

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TEn SCIENCE

by Rube Wyatt

But was this what Dr. Mason learned when he was a student here? Did he get his training by agreeing to what this or some similar textbook said? How could a Christian get to be a doctor? But who needed to be a real Christian more than the man to whom people turned in pain and fear? Dr. Mason seldom went to church. Bob had thought that it was his work of mercy which kept him away. Now he wondered if Dr. Mason just did not care to go.

Maybe—the thought struck Bob and he slumped weakly on the window sill—maybe the textbook was right!

The bell rang for class. Bob stood up, feeling sick and defeated, and walked to the biology classroom.

Dr. Byrnes was already at his desk with his notebook open as the students assembled. Bob looked at him curiously. The silver hair, the wide-open eyes behind the horn-rimmed glasses, the baby pink of the clean-shaven skin seemed an incongruous appearance for a man who was leading youth astray.

Dr. Byrnes' pleasant authoritative voice began the lecture (it did not concern Bob's problem) and Bob soon forgot to listen, wandering in his unhappy thoughts.

♦ THE following Sunday morning Bob was on his way to Sunday school and church. His home town pastor, Dr. Montgomery, had recommended a church where he knew the Bible was preached in the college town. "There are probably others, Bob. You might go to several until you find one you like which sticks to the fundamental doctrines in which you believe." He meant to go to one his pastor had known was substantial. He wanted association with people whose feet were on solid ground. He wanted to hear a preacher who knew the Lord and who told his congregation of God's will for His people.

Autumn was in the air. Everything was green as midsummer, but the atmosphere had a hazy cast and there was a sense of impending change of season. Country-bred Bob was sensitive to every minute stimulus of the out-of-doors. He wanted to find the old good-to-be-alive feeling

again, the exhilaration of just *living*.

As he walked along the sidewalk of the old college town a car passed him and turned in across the street to an ancient-looking brick church almost hidden among some century-old trees.

A man got out of the car, gathered books and papers and went in at a side entrance to the basement. It was Dr. Byrnes! Without a moment's hesitation, Bob crossed the street. Dr. Byrnes must be a Sunday school teacher! But how could he teach the Bible and also teach that biology textbook?

By hurrying he got into the basement before Dr. Byrnes turned a corner at the end of the hall. Bob scurried along, anxious not to lose him. When Dr. Byrnes went into a room, Bob walked past with what he hoped was a casual manner in case Dr. Byrnes came out again.

As Bob passed by, the old professor seemed to be arranging papers on a table by a blackboard at the opposite end of a long Sunday school classroom. Bob walked past a little distance, then turned and came back to the door. The silver hair shone against the blackboard as Dr. Byrnes stuck posters on it with bits of Scotch tape.

On each poster was a Bible reference in bold black. Bob was almost by the door when he saw Isaiah 9:6. He remembered that Scripture: "*For unto us a child is born . . .*" He glanced back at the first poster. Genesis 3:15—why, that was the first promise of the coming of the Son of God! Bob realized that these were a series of the important Bible verses forecasting the same event.

Hypocrite! Bob thought miserably, and turned to leave. He must have made some sound because Dr. Byrnes spoke up suddenly.

"Come in, young man. You're early!" he said, smiling, and came toward Bob with a welcoming outstretched hand.

"No, thank you." Bob tried to speak in an even voice. Then, mumbling an excuse, he ran out of the church without even a backward glance.

♦ ONCE out and safely away, he turned toward the church he had expected to attend when he left the dorm.

"Father, what can I do?" he could only pray through clenched teeth as he saw his dream crashing around him. "How can I be a doctor if I have to accept all this hypocrisy and heresy? How can Dr. Mason look like a servant of Thine and behave like one if he studied and learned and accepted this kind of teaching?"

He suddenly became conscious that two girls he had seen on campus were giggling at him. He looked up quickly to see them turn their faces away. Bob knew that he must get himself in hand. He had evidently been mumbling aloud.

At the church he was welcomed and steered into a college men's class. He sat through it and through the service following, deliberately pulling his attention back every few minutes. Dr. Montgomery had said that it was the devil's interference when you could not keep your thoughts on God's Word. Bob thought it was the devil all right. He felt that he had met Lucifer face to face these past few days.

Bob spent the afternoon reading his Bible and praying. He tried to hold Romans 8:28 to his heart for comfort, but he went to sleep that night without finding peace.

♦ MONDAY morning he went to the registrar's office and requested permission to drop biology. The young woman stared at him through her glasses. "But you *have* to have biology in pre-med," she said.

"Then I'll change my course."

She studied his schedule and his face carefully. "I'll tell you what you do," she said, with relief in her voice. "Go and talk with Dr. Byrnes."

"I don't have anything to say to him."

"Well, you have to get clearance from him before you can ever resign from his course."

Bob said something and turned away. After a few minutes he squared his shoulders and, walking fast before his courage failed, went to Dr. Byrnes' office.

♦ THE old professor looked up from his work and smiled. "Oh, you're the young man who wouldn't stay for my Sunday school class yesterday. What can I do

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for you?"

"I want to drop biology, Dr. Byrnes."

"I see. But for a pre-med course you
know you have to take biology, don't
you?"

"Yes. However, I'm going to change
my course."

Dr. Byrnes laid aside his fountain pen,
took off his horn-rimmed glasses, and
said, "Sit down, won't you, son?"

Bob sat.

"Now, why did you start taking pre-
med?"

"I thought I wanted to be a doctor."

"And—you changed your mind?"

Cornered, Bob blurted: "I had to! How
can you teach that biology textbook and
then teach the prophecies of the birth
of the Son of God?"

"Oh. Then something I have taught
has offended you?"

"You haven't taught it, but it's in the
book."

The old man sat without a word for
a long time. "Where are you from, son?"

"Junction City."

Dr. Byrnes caught a sudden breath.
"Junction City! Are you Bob Payne?"

When Bob nodded, he said very de-
cidedly, "Bob, I can't let you drop
biology!"

Bob's face burned.

"First," the professor went on, "let me
tell you about those books. They were a
substitution of the publishers—without
my permission. But they were so late
arriving we had to start with them. I've
scorched the wires complaining about
them, and the ones we ordered are on
the way. I realize now I should have
explained this to the class."

He stood up at the desk. "As to the
statements the author makes—well, he's
wrong. Science and the Bible are not
in conflict—not for men like Fred Mason
or for men like you're going to be. Bob,
you must stay with it and make Fred
Mason proud of you."

Bob had to wait for a moment before
he could trust himself to speak. "Dr.
Mason doesn't know anything about me,"
he whispered.

"He must know something about you."

Dr. Byrnes answered. "He wrote me and
asked me to be watching out for you."

"Dr. Byrnes, I'm sorry." Bob was red
with embarrassment. "I guess I've
learned a lesson that I didn't get out of
that book—I should not be so hasty in
my judgment."

There was a gleam of respect in Dr.
Byrnes' eyes as he held out his hand.
"A good lesson for a Christian—and for
a doctor!"

END

The difficulties of life are in-
tended to make us better, not
bitter.—George Gritter

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Let's Face It!

By Jim Montgomery

Problem: I am not quite 13, but I feel
and act and look much older. I like to
go out with boys about 16, but my
mother wants me to go with fellows
my own age. But I never have any
fun with them.

DUANE: This is a real problem, because
some people do mature faster than
others. Apparently this girl has. The
trouble is that though she has grown
older physically and socially in many
respects she is much more immature
than those who are older. I think
she should limit her activities with
much older boys for a while.

MARIE: I agree with Duane. She might
be more mature in some ways but
still older boys will have older ideas.
She might find herself in trouble if she
isn't careful.

SUE ELLEN: Being only 13 years old
she is still very much under the care
of her parents. Whether they are right
or wrong, the Bible still says that we
should obey our parents in the Lord. If
she wants to please the Lord she will
have to do as her parents wish.

AL: Maybe she should obey her parents,
but they could be wrong, too. In that
case I think the girl ought to get
someone to talk with her parents and
explain that some people mature faster
than others. Then they might in-
telligently compromise and come to
a solution that will make them both
happy.

MIKE: I've heard that girls mature
faster than boys, so I think she really
does like the older ones and doesn't
have too much in common with her
own group. I think that she should
not be dating the ones that are a lot
older, though. She still has plenty of
time to enjoy the things they are
doing later on. I think she should get
active and busy in her group activities
and have fun with those groups in-
stead of pairing off with older boys.

JEAN: It is my opinion that if she
spends a lot of time with older kids
now she will always be a misfit socially.
She will get in the habit of being
with older ones but she will still have
to be with her own age in school and
church classes. I think she ought to
be careful now and soon she will grow
out of this stage when she is ahead
of other kids in maturity. They will
soon catch up—and maybe even pass
her.

END



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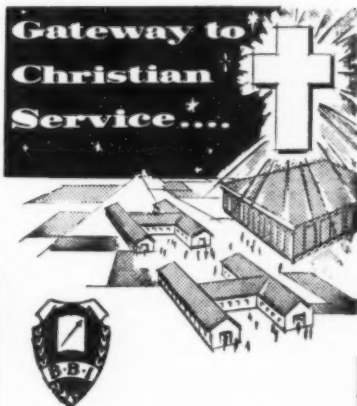
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All About Study

By ALFRED CAMPBELL

*Everybody talks about study, but
who does anything about it?*

THE other day, my wife and my two children and I were putting the finishing touches on an afternoon tour of a museum of natural history. We were making our exit when my wife saw a little alcove just off the entrance to the building.

"Books!" she exclaimed, and headed toward the place as though those binderies outranked in importance all the animal, vegetable and mineral specimens in the entire museum. For my wife is a lover of books.

Somewhat less interested, I sauntered over to look at some of the titles. Meanwhile, one of our youngsters succeeded in getting lost while the other struggled to achieve "Turkey in the Straw" on a wooden flute from Yugoslavia which he had just purchased with one of his precious dollars.

I remember that *All About Rocks* was one of the titles. Another was *All About Stars*. Another, *All About Animals*. There were more, but one curious thing was that many of them were written by one man.

"How wonderful," I thought, as I went out to search for my little girl, "not only to put such an immense sum of knowledge in the compass of a book 12 inches long, 8½ inches wide and a quarter of an inch thick, but to have them all written by one person."

Of course, none of the books there actually contained all there is to know about stars or rocks or what have you.

And so with this article. If anyone thinks he is going to learn all about study in fourteen hundred words or more, he is greatly mistaken, for it can't be done. The dreadful fact is, no article and no one can ever teach anybody to study at all. Oh, they may tell you how to go about it, explain some principles, and even inspire you to do something about it. But the rest is up to you.

✦ Now, two more things before we get to the main point. I must explain that I am one of those people who thinks that an education is more valuable than academic recognition, whether the latter comes in grades or degrees. Not that the two cannot be synonymous—but they don't have to be, and to my mind the first far outweighs the second.

The reason I am telling you this is that you may *not* get the highest grades in school by doing all the things I am going to tell you, and I don't want you to be disappointed. "Wisdom is the principal thing," a wise man once said, "therefore, get wisdom; and with all thy getting, get understanding."

The other thing I wanted to say is in the nature of a confession. When the Phi Beta Kappa keys were passed out I was among the missing, and the only reason I am writing this article is because a very gracious lady asked me—your YS editor.

Having gotten these things off my chest and cleared my overwrought con-

science, let us now proceed with the main business and set down a few suggestions on how to study—or, to use a better term, how to learn.

1. *Learn for a lifetime.* You may study for an exam tomorrow (and do pretty well at it, too), then forget what you studied forever afterward. That jolly little man who pulls the drawers in and out in your mind takes his tip from you, and whatever you say—a day, a week, a month, a year, a lifetime—goes.

2. *Try to see your subject as a whole,* not just as parts that are somehow or somewhat related. You'll see better and faster where you're going. Not only that, you'll see where you are now, and that's important. And you'll be less apt to be like the man who couldn't see the woods for the trees.

3. *Look for relationships,* not only within the subject itself, but with other subjects. They are there, you know, and if you want it that way, each course can be a voyage of discovery for you.

4. *Keep a separate notebook for each subject.* It lends dignity to the course, helps keep your notes integrated properly, and gives a big healthy boost to your own morale.

5. *Keep a dictionary alongside you, and use it.* You can't have a language without words, and you can't know the language without knowing the words. And to know the words you must have a dictionary!

6. *Learn the vocabulary.* Every subject has its own vocabulary. Therefore, if you would go places, learn that specialized vocabulary as soon as you can, and learn it well. It'll stand you in good stead when you need it.

7. *Read ideas, not words.* Those hen-tracks on the page don't mean a thing. It is the ideas they convey that move worlds. Look through the words and lay hold on the ideas behind them.

8. *Read by phrases, not by lines.* Don't be caught by the marks a printer makes on a page; it's that idea, however complex or compound, that is ready to leap from the author's mind to yours, that is really going to count in your education.

9. *Try to capture the major thought.* If the author is a good writer, he will make sure that there is one sentence at least within each paragraph that will convey his most important idea. After you have found that idea, underline it (if the book belongs to you, of course), so you will have no trouble finding it again. Don't be afraid of marking up your book; only mark it intelligently.

10. *Ask questions of the author.* These are not to throw doubt on the author's assertions, but to understand clearly what he is driving at. Feel free, not to question his knowledge of the subject—after all, to have written an accepted textbook he must have done a great deal of scholarly research in the field—but to ask, for your own information, questions like *why, when, where, how, who, what*, and so on. Do not be satisfied until you get an answer. One history professor I know once said that his education began when he began asking the question, "Why?" So far as I know, he's still asking—and getting answers.

11. *Make a brief summary of the day's lesson.* The "boiling down" will have a unifying and cohering effect that will

help to fix it in your mind.

12. *Rephrase the material in your own words, in either oral or written speech.* You may do this a paragraph at a time, or in larger subdivisions. I recall a teacher of mine who used to rephrase Scripture in her own words as she began each lesson. As she would tell it, the old King James seemed to take on new and relevant meaning and meanwhile lose little or none of its beauty or dignity. I have no doubt her own heart and mind were exceedingly enriched by that transferal. So you may be enriched as you rephrase in your own words what some scholar has written out of his experience.

13. *Put the book down, and go over the whole lesson in your mind.* Here the "vacancies" will show up most clearly, and you will realize what specific areas need the most strengthening.

14. *Outline each day's material.* This will help you see the material as a whole, and give you a grasp of the relative importance of all its parts.

15. *Get a study buddy.* At a camp I attended this summer, one of the rules at the water front was: "Always have a swimming buddy." Why? Because in that way there would be someone to encourage, to help, to haul out, or even to cry "Help!" in case of trouble. Thus the weakness of one would be counteracted by the strength of the other, and both would survive. The same rule holds in learning. The boy who eats up English will always be glad for a helping hand from a science shark—and vice versa!

16. Finally, I would say, *be interested not only in the subject, or in that particular area of the subject, that comes easy, but in everything.* Just as our bodies are "fearfully and wonderfully made," as the Scripture says, so with the universe and all other things. Nothing should fall outside the orbit of

fascinated investigation of the fellow or girl who really wants to learn. Somewhere up ahead all lines meet. It is our privilege to follow them, to observe their relationships, and to see them at last converge. Meantime, we can bless the glorious God who has so endowed us that we can exult in the endeavor. **END**

READING FOR RESULTS

"I don't get anything out of my Bible reading," said a Christian friend. This is a common problem. What can be done? How can we read for results?

First, know what you are looking for. Is it knowledge, inspiration or a principle to apply for today? It will make much difference to define your aim. Personally, I read my Bible with a view to knowing my Lord. Critical problems, difficult verses, obscure passages are prayed over but never allowed to become a stumbling block.

Be sure to have a plan. One of the simplest is to take a piece of note paper and divide it down the center. On the right hand column write the heading "My Lord"; on the left the title "My Life". Then as you read, jot down any truths you discover in the passage that reveal the Lord and that can be applied to your life. This plan makes your Bible reading personal and intensely practical.

And then, assure carry-over. When the Holy Spirit has guided you in seeking truth, concentrate on a heart reaction. To do this, I find it helpful to write out sentence prayers. When your Bible reading and your praying are related, you have a consciousness of communion with Christ. Avoid generalities such as "O God, bless me today". It is much better to pray, "O Lord, Thy word makes it clear that I should control my tongue. Make me conscious of my need to do this at the office today and give me grace to think more and to talk less."—*High Park Herald.*



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What Shall I Do With ... Time?

By Anthony C. Capon

THIS month we are going to look in the Bible to learn about something which God has created but which cannot be seen. It can neither be heard, felt, nor tasted, yet probably more of it is wasted than any other created thing. When it is well used, it can be put to God's service and can glorify Him; when it is misused, it brings a curse. It is *time*!

♦ **ONE** of the main points emphasized by the Bible about time is that there is never an unlimited supply of it. It is always *short*.

Look first to see how much time God guarantees to the unbeliever in which he may be saved. What would you think the answer would be—threescore years and ten, maybe? No. The answer is found in II Corinthians 6:2. How many days are promised to the unbeliever as days of salvation? Does God promise that you may be saved tomorrow?

Have you been putting off a decision to receive Christ as your Saviour and commit your life to Him? See the message of God to you about "time" in Hosea 10:12.

Read Luke 19:41 and 42 to see what the

attitude of the Lord Jesus is to those who miss their opportunity of salvation. Evidently there is nothing more He can do. The last phrase in verse 44 is the way Jesus describes the day of opportunity. Remember that God may never "visit" you again.

♦ **WE** have seen, then, that time is short for the unbeliever. Is time also short for the Christian? Yes. See how short human life is by turning to Psalm 90:10. Then see what prayer this leads Moses to pray by looking at verse 12. Every day is precious, so what must we do to our days?

The same verse gives us one thing we should seek for each day. What is it? See the last word of the verse. This word means Christian knowledge, godly learning. There is so little time and so much to learn if we are to be worthy ambassadors of the King of kings. Will this verse challenge you, perhaps, to undertake some course of study (perhaps evening classes or correspondence courses) to get to know your faith better? At any rate, it should make you get down to your Bible more faithfully.

Moody Monthly

Some of us are dishonoring the Lord by living in such a rush that we have no time for His Word and for good Christian books.

♦ **ANOTHER** passage about the shortness of the time is Romans 13:11-14. What does Paul say is soon to take place? What does he mean by this? We often get this wrong—we speak of “a man’s day” as being finished when he dies, but in fact we are at present living in our “night,” and the day will break when Jesus comes.

Therefore, says Paul in verse 12, we ought to be living a certain kind of life. He describes it negatively as well as positively. You will find a negative and a positive phrase also in verse 14, exactly corresponding to the others. How would you describe in your own words what these phrases mean? Try to think of just one example of how you can obey each of them in your own life.

The meaning of all this is that the Christian has no time to waste on sin or even on things which are not wrong in themselves but which are closely bound up with the “works of darkness.” How do you measure up?

♦ **WHY** must the Christian be so concerned to purify his life? One answer is obviously that the Lord is offended by unholiness in the lives of His people, but there is also the fact that we need to be fitted to win others to Him. Look up the challenging words in Ephesians 5:16. What does this verse say we must do with time? The first word means to save something valuable which would otherwise be lost.

Look at the end of the verse. How are the days of this age described? What do you think this means?

See how strongly Paul emphasizes the need to use *all* our time in the service of the gospel, by looking at II Timothy 4:1 and 2. Notice how he “charges” us by the God who will judge the quick and the dead to make known the way of salvation. What phrases does he use to show that we should do this whether it is convenient or not? For a personal answer: Do I make known the gospel only when I feel it is convenient?

♦ **WE** must balance this by seeing Mark 6:31. Christ certainly believed in leisure time. What had the disciples been doing? Verses 12 and 30. What did Christ invite them to do now, and was it to be for a long time or a short time? Verse 31. It must be leisure *after* service and as preparation for *more* service! And where was the leisure to be spent? And *how* was it to be spent?

Let us therefore live with eternity in our heart, our treasure in heaven alone, and with our times confidently placed where David left his in Psalm 31:15. Are yours there? END

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We hope this issue on Bible prophecy will mean much to Christian readers. But we hope it will mean even more to a few—perhaps you are in this group—who for some reason have stopped short of real heart belief and surrender to Christ.

Where will you fit into the picture (given us for our warning and instruction) in Revelation, chapter 20, verses 11 through 15? Will your name be written in the book of life? Or will you be among those who can be judged only on the basis of what they have done (verse 12)? Notice that not one person judged on the basis of his own works escapes condemnation.

If you are saying in your heart, "These things will never happen," consider the weight of Psalm 14, verse 1, and 1 John (the First Epistle, not the Gospel) chapter 5, verse 10.

God will judge sin and rebellion, but He gave His Son to bear our judgment if we will—now—place our trust and dependence in Him as Saviour and Lord. How wonderful a Saviour He is! How desperately we need Him!

This promise made by the Lord Jesus Christ (in John, chapter 5, verse 24) was precious to us years ago when we faced these same crucial issues:

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The Editors

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